Tanner A 552

A PATTERN OF CATECHISTICALL DOCTRINE:

Wherein many profitable Questions touching Christian Religion are handled;

And

The whole Decalogue succinctly and judiciously expounded.

Revised and amended.

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BIBLIOTHECA · BODLEIANA ·
DOMINUS ILLUMINATIO MEA

A PATTERN of Catechisticall Doctrine.

The Preface to the Catechisme.

FIrst, let us see the warrant of a Preface: and we have it, *Psal.* 34. 11. where *David* being about in few words to set down the whole summe of Religion, beginneth with this as his Preface; *Come, children, hearken unto mee, I will teach you the fear of the Lord. Come, children:* Therefore we may make a Preface, or Introduction; and

in this Introduction these three things are to be considered.

1 That children ought to be instructed.

2 The manner of this instruction.

3 What is required of the catechized, that the exercise may be fruitfull.

That children ought to be instructed.

First, the instruction of children is proved,

1 From the end of the Law, *Psal.* 119. 9.

2 From the law it self, *Deut.* 6. 7. and *Exod.* 12. 26. children must be taught the meaning of the Passeover.

3 They are partakers of temporall blessings if they do well, *Psal.* 127. *Psal.* 128 & of temporall curses doing ill, 2. *King.* 2. 24.

4 Little and great, all must come to account, and be judged, *Revel.* 20. 12.

5 From the Gospel. Christ at twelve years old submitted

ted himself to be Catechized, *Luke* 2. 26. and, *Omnis Christi actio nostra instructio*, Every action of Christ is our instruction, *John* 15. 13.

6 *Matth.* 18. 19. Christ reproved those that forbad little children to come unto him.

7 He allowed of *Hosanna* sung by them, *Matth.* 21. 16. *Mark* 11. 9.

8 He chargeth *Peter* to feed not onely his sheep but his lambs; and his lambs first for the increase of the whole flock.

9 That our nature being then quick and prone to evil, may be turned to good. If children can say *Bald-pate* to *Elisha*, why should they not say *Hosanna* to *Christ*?

Secondly, for the manner of this instruction; it is Teaching or Catechizing. *I will teach you*, or *I will catechize you.* The manner of the instruction.

The dutie of the Catechist,

Κατηχεῖν *resonare.*

שנן *acuere. i. efficere, vt penetret commodus*

שנה *repetere, sicut in acuendo.*

or him that doth catechize, is to make his Doctrine easie to enter; by giving it an edge and perspicuitie of method.

This teaching by way of Catechizing differeth from the other teaching, which we call Preaching, on this manner.

Preaching. Preaching is the dilating of one member of religion into a just Treatise, for all ages, without repetition by the hearer.

Catechizing. Catechizing is, 1. A contracting of the whole summe. 2. Chiefly for children. 3. To be repeated by the Catechized. And here arise certain questions.

1 Question. *Whether there may be such a summe or not?*

Answ. And that there may, we see, 1. *Matth.* 22. 37. Christ drew the whole law into two heads, *Love to God*, and *Love to our Neighbour.*

2 *John* 3. 16. Christ catechizing *Nicodemus*, drew the Gospel

spel to this head, *So God loved the world*, &c.

3 *Eccl.* 12. 13. *Salomon* draweth all the duty of man to these two, *Fear God*, and *keep his Commandments*.

4 *Heb.* 6. 1. *Paul* draweth the foundation of religion to these two, *Repentance* and *Faith*. So *Acts* 20. 21.

5 The learned think that the summe of teaching is meant by *Paul*, 2. *Tim.* 1. 13. *The true pattern of the wholesome words*, Rom. 6. 17. *The form of the doctrine*, Rom. 12. 6. *The proportion of faith*.

6 The Physicians have *Aphorismes*, the Lawyers, *Instituta*, the Philosophers, *Isagoges*: and why not Divines *Epitomes*?

7 One calleth the two heads to which Christ drew the Law and the Prophets, *Sepem legis*, The hedge of the Law, lest we might waver and wander *in infinito campo*, in an infinite field.

The fruit of this.

1. We may referre all our reading to theſe two heads.

2. We ſee Gods goodneſſe in making things which are neceſſarie to be known eaſie: as the Sermons of the Apoſtles when they baptized ſo many hundreds in one day: and thoſe which are not eaſie not ſo neceſſary.

3. They are inexcuſable which ſeek not to know things ſo eaſie.

4. We muſt continually proceed, and ſtill ſeek for more and more knowledge: for, as in ſome places of the Scripture the Lambe may wade, ſo in others the Elephant may ſwim; and we muſt ſearch both: for we ſhall never be free from this, *Search the Scriptures*, John 6.

2 Queſtion. *Whether it may thus be taught?*

Anſ. Yes.

And this is demonſtrated,

I. Before the floud, *Gen.* 4. 3, 4.

the

the word was taught by tradition, and not by writing: and therefore they reason probably that say without this the worship of God could not have continued.

II. After the flood till *Abrams* time, there was no other way of teaching but by traditions: which (as some think) were put in writing by the Gentiles, and were called the books of the Sibylls.

III. In *Abrams* time we consider,

1. That he taught his. *Gen.* 18. 17, 19. *I know*, saith God, &c.
2. What he taught them, *Gen.* 17. 18.
3. The fruit of his teaching,
   - In his son. *Gen.* 24. 63. *He went to pray.*
   - In his servant, *vers.* 12. *He prayed before his businesse,*

IV. In

IV. In the time of the Law, *Deut.* 6. 7. *Thou ſhalt teach thy children*, &c.

V. The practice hereof we ſee in *David*, Pſal. 34. 11. and *Solomon* teſtifieth of *David*. Pro. 44. *When he taught me*, &c. 1. Chron. 28. 9. *And thou Salomon my ſonne*, &c. In *Salomon* to his ſonne *Rehoboam* in the ſix firſt chapters of the *Proverbs*. In *Jehoiada* 2. King. 12. 2. to *Joas* the young King.

VI. See the practice of it in Chriſtians *Epheſ.* 6. 4. ἐκτρέφειν to train them up continually ἐν παιδείᾳ, &c. 1. *Cor.* 14. 19. ἵνα καὶ ἄλλους κατηχήσω

Examples of thoſe that were Catechized. 1. *Theophilus*, Luke 1. 4. 2. *Apollos*, Acts 18. 25. 3. *Timothie*, 1. *Tim.* 3. 15. Both are included, *Gal.* 6. 6.

The duty of the Catechized.

The duty of the Catechized is often to go over the ſame matter, as the knife doth the whetſtone; and to repeat it till they

they have made it their own.

The parts of his duty are to *come*, and *heare*.

1 We must *come*: this is that that the Prophet speakes of, *Psalm* 40. 6,7. that he rejoyceth at, *Psal.* 122. 1. *Esa.* 2. 3. for in the Temple one day is better then a thousand elsewhere, *Psal.* 8. 11.

2 The cause of our coming must be in respect of God, because he hath said, *Come*, though no man were any way to be respected.

3 We must be absent from no part of Catechizing, for unlesse we have all, we can make no profitable building.

4 We must not any way excuse our absence; for we see them blamed that made excuses *Matth.* 22. though the things were indifferent which they alledged, yet when they hindred them from God, they were sinne. No pastime; that was *Esaus*

Esaus trade, *Gen.* 25. 27. Nor sluggishnesse, as *Esa.* 29. 10. nor idlenesse, as *Matth.* 20. 6. must keep us from the house of God.

5 Because every one that cometh is not welcome, but such as come prepared, as 2 *Chron.* 29. many things are unperfect for want of preparation; and 1 *Chron.* 29. 18. *David* prayed to have their hearts prepared. So in giving of the Law, *Exod.* 19. 11. and in giving of the Gospel, *Matth.* 3. 3 preparation is enjoyned; therefore it is necessary we come prepared.

And this preparation standeth in two points.

1 That which is *Acts* 11. 23. a settled purpose of heart to abide in the Doctrine of God, to put it in practice, to rule our lives accordingly, *Psal.* 119. 9. for without this all is of no effect.

2 When our hearts are prepared, we must then pray for Wisdome. *Psal.* 111. 10. *James* 1. 5.

1.5.1 *Kin.*3.6.& 7. *Mat.*21.22. that we may feel the sweetnesse of it, that that may breed delight, and delight diligence to attein it.

Secondly, it is required that we heare, *Luke* 14.35. *He that hath eares to heare, let him heare.* Mar.7.6. a man may be *præsens absens*, near in body, farre off in heart: we think all the preparation to be in the speaker, and none in the hearer, but Christ saith, *Luke* 8.18. *Take heed how you heare.* And his reason is, he that heareth well, shall have more good things revealed unto him then he heareth; but he that doth not, shall have that knowledge taken from him which he hath.

And in our hearing, foure faults must be avoided.

1. We must not stare here and there, but having our eyes fastned on him that teacheth, still attend him, *Luke* 4 20.

2. Not

2 Not hanging the face, 2 *Cor.* 9.7. *Coloss.* 3. 23. God loveth chearfulneſſe, as in the giver, ſo ſurely in the hearer.

3 Not moving the bodie to and fro, as if we were weary.

4 Not gaping, as if we were fit to ſleep. But as the heathen before their ſacrifices had one that ſtood up and cryed, *Hoc agite*, do or intend this; ſo we muſt intend what we are about, that we may ſo heare as to remember; for if we heare and remember not, we are like an houre-glaſſe, which ſo ſoon as it is full runneth out again.

The word muſt have recourſe to our hearts, for *Quod cor non facit non fit*, that which the heart doth not, is not done.

And laſtly, we muſt ſo remember it, as to practice it; and that is indeed the beſt examination of our hearing, *à poſterioribus*; *antecedentia* are not ſo ſure: A man may gueſſe of the goodneſſe of

of the mould, but he knoweth what it is when he seeth the corn; for as there is *febris spuria* which onely hath the same *symptomata*, which true Feavers have so there may be *spuria Pietas*.

Finally, our examination of that we heare standeth in three things.

1 Searching and enquirie, *Esa.* 8. 19. *John* 5. 39. *Revel.* 2. 2. *Acts* 17. 11.

2 Meditation. *Gen.* 24. 63. *Psal.* 1. 2. 1. *Tim.* 4. 15.

3 Conference, *Luke* 24. 17. *Gal.* 2. 2.

Thus then I conclude as *Cyril* did his Preface,

Meum est docere.
Vestrum auscultare.
Dei perficere.

The course of Religion which we are to treat of is likened to a building; he which is to teach is likened to a builder; the principles of Religion are called a foundation; that must be digged

ged deep, till we come to the Rock, that our building may not be ſhallow upon the earth without foundation.

The builders of our age digge not deep enough; they digge not to the Rock: Now to digge till we come to the Rock that we may build ſurely thereupon, is after this manner.

If any ground of Religion be ſet, we muſt ſeek whether the ground be true.

And if it be Scripture, we muſt ſeek what the regard of God is toward man, that he would give him the Scripture or his word: then we muſt know whether there be a God.

But our builders preſuppoſe that God is, and that the Scriptures are true, as they are indeed; and ſo preſuppoſing it, never ſeek for reaſons to prove it: and by that means build upon ſuch a ſlender foundation, that they leave advantage to the adverſary. For

For we know that many have gone about to undermine the very foundation, and say plainly there is no God.

And we know also that when the devil hath brought his winds and his storms, he hath shaken the very Saints of God, because they have not built deep enough.

Therefore that we may begin at the very Rock, we will ask these foure questions.

1 *Whether there be a God or not.* Against the *Atheist.*

2 *Whether he hath that respect of man, that he would give him his word, to reward the good and punish the evil.* Against the *Epicure.*

3 *Whether the Scriptures be his word, and true, or not.* Against the *Turk.*

4 *Whether our Religion be truly grounded on his word.* Against the *Jews* and *Papist.*

Our

Our warrant from the first is, *Heb.* 11 6. *He that cometh to God must believe, first,*

That God is.

And here we note three things.

1 That the fruit of our Religion, and our felicitie, is to come to God; that is the end of our journey.

2 The means to this is, to believe; that is the way to the end.

3 That God is that which we must believe.

First, the end of our journey is to come to God.

Men think they may be happy by other means then by coming to God; as

1 The Worldling, by Wealth.
2 The Politician, by Honour.
3 The Epicure, by pleasure.
4 The Stoicke, by Virtue.
5 The platonist, by Contemplation.

Against these we will make short exceptions.

Against

Againſt the firſt, Wealth.

1 Wealth is not deſired for it ſelf, and therefore cannot be felicitie: all the wealth we have is for but food and raiment; and what is the uſe of them, but to keep our bodie and nature, leſt it fail, and not to amend it: But that which is felicitie muſt do both.

2 The end of man is better then man: but no man will give his life for the whole world; Therefore riches being worſe then man, cannot be mans end; and ſo not felicity or happineſſe.

3 If wealth ſhould be felicitie, then a man ſhould be eſteemed by that which he hath, and not by that which he is; and ſo his purſe ſhould be better then himſelf: but as we do not eſteem a ſword by the ſcabberd, nor a horſe by his trappings, ſo not a man by his wealth.

4 The

4 The good that cometh by wealth is, to ſpend it, and ſo to part from it; but it ſhould be abſurd to part from felicitie; & therefore wealth cannot be happineſſe.

Againſt the ſecond, Honour.

1 They bring themſelves from this, when they ſay *honorem eſſe virtutis umbram*: for who knoweth not that we muſt leave the ſhadow and follow the bodie; therefore even by their own accompt, rather Virtue then Honour is true felicitie.

2 If Honour ſhould be happineſſe, then many ſhould be unhappie to honour one, and to make one happie.

3 If they be honoured by ſome, they may be deſpiſed by others, or at another time; and ſo not happy: And if it be anſwered, that they muſt be *honore digni*, they fall into Virtue again.

4 *Honor est bonum sine sera aut clave*, it hangeth on other mens mouths, and therefore hath no stability; as we see in the Jews honouring of Christ: one day they would have made him a King, but within few dayes after they crucified him.

Against the third, Pleasure.

1 Pleasure is for sensible things, and therefore inferiour to man who is a reasonable creature; & so not his end, and therefore not felicitie.

2 The very beasts have pleasure at libertie without seeking any private place, or without any remorse of conscience, which man that setteth so much by Pleasure cannot have; and yet they will not say that beasts have felicitie: but, *Apage felicitatem quæ latebras quærit*, as Pleasure doth.

3 They say themselves, pleasure is not good, but in mediocrity, and so they leave Pleasure and

and cleave to mediocrity; whereas if it were felicitie, the more of it, the better it were.

4 We call him continent, that abſtaineth from pleaſure, and continency is a virtue; ſhall we then ſay that he is continent or virtuous, that abſtaineth from felicitie?

Againſt the fourth, Virtue.

Morall virtues are to pacifie our affections, or for the rule of our actions and works, and ſo not for themſelves; & therefore not felicitie.

2 Juſtice is to keep peace; Fortitude to make peace; therefore not for themſelves: therefore not felicitie.

3 Prudence which they call the chief virtue, is nothing but to direct us to the end, and not the end it ſelf; and ſo not felicity, and ſo ſeeming to teach us to ſhoot, they take away the mark.

Againſt the fifth, Contemplation.

1 It is abſurd in nature that any

any thing should have *generationem longam*, and *fruitionem brevem*; but this is so long in getting, that it never comes to enjoying, alwaies in conceit, and never in act, and so not felicitie.

2. They testifie of themselves that they never attained it. *Socrates* was wont to say, *Hoc solùm scio, me nihil scire*. *Aristotle*, that he had γλαυκὸς ὀφθαλμὸς, *in contemplandis entibus cœlestibus*. *Simonides*, that by longer meditation hee was the further from the knowledge of God. *Heraclitus* found it so deepe, he could not sound it. *Maxima pars eorum quæ nescimus, est minima pars eorum quæ nescimus*. Thus much of these 5. severally.

Now generally against them all.

They set downe for their felicitie two things.

1. *Terminus appetitus.*
   αὐτάρκεια *satisfaction of the appetite.*
2. *Perpetuity.*

First, for satisfaction in the appetite.

1. To come to any thing but to God satisfieth not our appetite; for all the world is too little for it, because it was ordained to receive God. And without God there is no universall good; then there is some want; then a desire of that which wanteth, and so the appetite not satisfied, but for want thereof unquietnesse, and so no felicitie.

2. ἐπιθυμία they derive of θυμεῖν *ardere*, and so we say *ardens appetitus*; now if a man heape never so much wood on a fire, it will not quench the fire, but make it bigger, and apt to receive more: and so this fervent and burning desire is never satisfied but in God, but still more and more inflamed: *Quomodo igitur ejus sitim extingues, cujus sitis ex potu crescit?*

3. These things they are not made to fill the appetite, no more

more then learning to fill a bag: or the Ayre to fill him that is hungrie. And as *Alexander* wept, when there was not another world for him; so all they that goe about to satisfie their appetite with any thing beside God, doe but more and more increase their appetite: and whether they bee given to pleasure, or to the desire of wealth, or honour, or whatsoever, the more they have, the more they would have: and they deale as *Theocritus* saith by the covetous man, first hee saith, *mille meis errant in montibus agni*, and having gotten *mille agnos*, then *pauperis est numerare pecus.*

Therefore wee conclude hence, that all these waies are like drinke to a man that is troubled with a dropsie, they satisfie not our appetite, and so we cannot make them the end of our journey, nor be happie by them: and so not possible to

have an end but in God.

The ſecond thing in their felicitie in Perpetuity:

1. Where perpetuitie wanteth, there is feare of loſing the good wee have, and ſo unquietneſſe, and therefore no felicitie; but this perpetuitie is in none but in God: for all other things either paſſe from us, or wee from them, as one ſaith, *Si non habent finem ſuum, habebunt finem tuum.*

2. That they are uncertaine wee ſee; as money for theeves, Merchandize for the windes, cattle for the rotte, building for fire, and all uncertaine.

3. Mans life is alſo uncertaine, as we ſee by daily experience: and then ſeeing one of theſe muſt needes depart from the other, neither of them can bee the felicitie of the other.

On the other ſide.

By comming to God there is both ſafety and ſtability: both ſatisfaction of the appetite, and per-

perpetuity and continuance of that satisfaction.

For as Christ saith to the woman, of the water, *Iohn* 4. 14. so we may say of God, hee is the fountaine, and hee that drinketh of him, hee that hath him, shall never thirst, he shall bee satisfied, and that not for a time, but with stability, for evermore.

The experience of this comming to God wee see in *David*, *Psal.* 16. 11. *With thee is fulnesse of joy for evermore.* And *Salomon* found by experience, the vanity and emptines of all other things whatsoever, as appeareth in his booke of *Ecclesiastes.*

Yea the heathen themselves confesse this; as before Christ, *Sibylla* confesseth that the union of man with God is true felicitie: And *Plato de Repub. lib.* 10. since Christ, as *Plutarch*, *Simplicius*, *Iamblicus*, *Aphrodiseus*, *Pythagoras* in his *Carmina aurea.*

So that it is proved { 1. By answer to their severall exceptiõs / 2. By demonstrative arguments, / 3. By experience. / 4. By confession of the Heathen. } That God is our felicity.

And so wee may conclude this point with that of Saint *Augustine* in his Meditations, *Domine creasti nos ob te, nunquam quietum cor erit, donec perveneri ad te.*

Thus much of the first point, That the end of our journey is to come to God.

The second point is, The way or meanes to come to God, which is *Belieſe.*

To come to God there are two waies, { 1. By reason. / 2. By faith.

The *Manichees* held that errour

rour, that by cunning and reason wee should come to God, and not by faith, which opinion is next unto *Atheisme.*

And such bee they whom the learned in our dayes call *Quaristæ*, which will have a reason of every thing: as why thus, and not rather thus? and therefore so farre as they see reason, so farre they will goe, and no further.

Now then { faith is the best way / reason the worst } wee must and prove that

1. If by knowledge only and reason wee could come to God, then none should come but they that are learned, and have good wits, and so the way to God should bee as if many should goe one journy and because some can climbe over hedges, and thornes, therefore the way should be made over hedges and thornes: but God hath made his way *viam regiam.*

2. Many are weake natured,

and cannot take the paines that is needfull to come to knowledge; and many are detained by the affaires of Commonwealth.

3. Many are cut off before they come to age to understand reason, and to attaine knowledge.

And so we see that few by reason can come to God.

And whereas they object against faith, as *Porphyris* did against the Christians in his time, that it is a signe of lightnesse and credulitie, which might breede occasion of doubting, whether they were in the truth or no: which objection hindered many iu that time.

1. We answer them by themselves, for they say themselves, that *nemo credulus, nisi qui credit stulto aut improbo*: which two things are both excluded from God, and it were blasphemy to say otherwise: and so remaineth no place for credulity in beleeving of God. 2. Light

2. Lightneſſe is more in reaſon then in faith; for when there were 248. ſects of Philoſophers, and every one had a diverſe felicitie, and diverſe reaſons, there muſt needes bee many crooked waies, and ſo much doubting of the one ſide, and credulitie on the other.

3. In the knowledge of *primacentia*, they are in the darke: for the principles of reaſon are from the ſenſe, but God is above ſenſe and reaſon, and beyond both.

4. Themſelves diſpute that God is above all reaſon of man.

And therefore we cannot come at God by reaſon.

Now to ſhew that there is no other way to come to God, but *Beliefe*.

1. If they ſhould in any matter bee driven to prove every thing by reaſon, it would drive them into madneſſe.

2. No man can make de-

monſtration of every thing, no not in matters of the world, a man cannot make a demonſtration that his father is his father, or that he is his ſon. ſo that there muſt needes be beliefe.

3. If a man ſhould ſay he hath ſeene ſuch and ſuch a place, he can make no demonſtrative reaſon of it: for the circumſtances are not capable of demonſtration, and no more is God being the end of our journey.

Thus much for the neceſſity of beliefe.

Now for belief it ſelfe:

1. *Oportet diſcentem credere*: wee muſt lay hold of that wee heare: wood in the fire is firſt warme before it burne: it hath *calorem alienum*; before it have *proprium*: ſo the learner muſt firſt take *ex aliena fide*, *Eſay* 7. 9. *niſi crediderit is non ſtabiliemini*.

2. Wee muſt try and prove thoſe things which wee thus receive, either *à priori*, or *à poſteriori*,

riori, quia ut virtutum reliquarum ita et religionis principia nobis innata habemus: and reason uncorrupt alwaies agreeth with Gods word, and so God sends us often to nature, so the Apostle, *Acts* 17.28. *Rom* 1.19.

3. When wee have thus strengthened our faith, wee must yet looke for a higher teacher: for though faith bee a perfect way, yet we walke unperfectly in it, and therefore *in iis, quæ sunt supra naturam, soli Deo credendum,* so that wee must looke to God for his Spirit and inspiration.

4. This inspiration commeth not at the first, and therefore wee must as they say *festinare lentè*, to avoide rashnesse, as *Esay* 28.16. *Qui crediderit, non festinabit*; so wee must waxe perfect by little and little, and ever be building, to our faith vertue, to our vertue knowledge, to our knowledge temperance, with temperance patience, with patience godlinesse,

neſſe, with godlineſſe brotherly kindneſſe, with brotherly kindneſſe love, 2 *Peter* 1. 5. And though wee build ſlowly, yet ever bee ſure to build on the rocke.

Thus much for the ſecond point, that the way to come to God, is by beliefe.

The third point is, that God is that which wee muſt beleeve: *That there is a God.*

For the preparation to this point, we will firſt note foure errours of Satan.

1. *Autotheiſme*, he perſwadeth man that hee ſhall bee God: ſo hee did *Adam*: but in the very ſame day it was proved falſe: for when *Adam* hid himſelfe and was afraid, hee ſhewed plainely that hee was not God. (And here note, that as we fell from God by unbeliefe, ſo wee muſt come to him by beliefe:) So *Alexanders* flatterers ſaid he was God, and he perſwa-

ded

did himſelfe no other, till hee ſaw his owne bloud. So *Claudius* thought himſelfe God, till the thunder made him afraid: and then hee was glad to hide himſelfe and to ſay, *Claudius non eſt Deus.*

2. Becauſe God is a helpe and ſtay to man, and man cannot ſtand without him, therefore the devill perſwadeth by a falſe converſion, that of what man or thing ſoever wee receive any good, that is our God: ſo ſaith the Philoſopher, τὸ τρέφον θεός ἐστι, *Quod nutrit Deus eſt.* And this is *Polytheiſme*, to have many gods, or more gods then one.

3. Becauſe among ſo many gods there was no true God, it came in queſtion, whether there were a God or not, and ſo came *Atheiſme* to deny that God is.

4. The end why the Devill doth all this, is, that they ſhould worſhip him: ſo did *Julian* the Apoſtata, and ſo by conjuration the

the Devill worketh feates, and maketh men beleeve that hee is a God, and ſo they worſhip him.

But our driſt is moſt eſpecially againſt the third of theſe, *Atheiſme.*

They that ſtand in defence of *Atheiſme* ſet downe theſe five heads:

1. That there was a time when men wandered like beaſts.

2. After wandering they came into ſociety.

3. They ordained Lawes unto themſelves to preſerve their eſtate.

4. Thoſe Lawes were not able to bridle them.

5. By that meanes they invented that there was an ἔνδικον ὄμμα a juſt eye to ſee them even in ſecret, ſo that by this invention they might be afraid to doe evill.

This is that which the *Atheiſts* ſay for themſelves. But all theſe are taken away by this,

that

that Lawes were not before Religion: but on the contrary, religion long before lawes: for in *Homers* time they had Religion, though they had no lawes: and it is manifest that lawes came into the world 1000 yeares after religion, to tame those brutish men, which like horses and mules would not bee tamed by Religion.

But more particularly against these.

And first that Religion is no vaine invention.

1. The universality of the perswasion of God in all things, and all places proveth it; in as much as there is no History which sheweth the manners of any people, but it sheweth also their Religion: yea all both new and ancient Common-wealths had alwaies something which they worshipped, and called in their language God.

2. If it bee here said that one nation

nation received Religion of another, that is also an argument against them: for they are so far from taking it one from another, that there is as great variety herein as may bee, even of those that are borderers one to another; some worshipping invisible things, some visible, as the heavens and elements: yea some a red clout hanging on a pole: and some that which they met first in a morning.

3. Falshood claimes no kinred of time, but truth onely is times daughter: therefore every thing that is besides truth by invention, or whatsoever, will bee worne out: but Religion was, is, and shall be perpetuall, therefore no invention of man.

4. But it is here said, that Religion continueth so long, because it is so necessary to keepe men in awe: that is also another argument against them: for falshood and truth cannot agree

gree. And they dare not say that policie is a tained thing; and therefore if Religion doe uphold policie, it must needes bee true and not fained; for truth needes not falshood to maintaine it. And that Religion upholdeth all policies, and all common wealths, wee may see plainely: For take away Religion, and take away

1. Faith: that one shall not trust another.

2. Temperance: that concupiscences shall not be bridled.

3 Submission to governours: and where would then the Common-wealth be?

Now secondly, wee can shew against Atheisme, the person, the time, and the place of forging of it.

For *Cam* the youngest sonne of *Noah*, whom the heathen call *Cambises*, after hee had the curse of God and of his Father; hee first tooke stomacke against God

God, and began this *Atheisme* to deny God in *Egypt*, in *anno mundi* 1950. as *Iosephus* reporteth. And secondly, seeing hee was deprived of all joy of the life to come, hee gave himselfe to all sensualitie and to witchcraft, and so to the devill.

So that in him we see these 2. causes of *Atheisme*.

1. A stomacke and desire of revenge.

2. Sensuality: which comes of the 2 parts of our minde θυμὸς and ἐπιθυμία.

1 For the first of these, *Stomacke* wee may see in *Diagoras*, who, as *Siculus* reporteth, having written a book of verses, and made it ready to bee set forth to his commendation, was by stealth deprived of it; and when hee had called him that had stolne it before the Senate of *Athens*, hee sware that he did it not, and so was quit, and afterwards set the booke out in his owne

owne name; which when *Diagoras* saw, and that hee was not presently stricken with a thunderbolt, he became an *Atheist*.

Likewise it is testified of *Porphyry* and *Lucian*, which at the first were Christians and receiving injurie by the Church, the one by words, the other by blowes; in a spight and stomack against the Church, became Atheists.

2. For the second, which is sensuality; *Epicurus* himselfe, and *Lucretius*, say that they have an excellent benefit hereby that become brutish, and thinke that the soule is not eternall or immortall.

But the very heathen confute them here.

For 1. In things which are corrupted, corruption taketh hold both of the thing it selfe, and of that whereby it lived, both at once; but in age, when the bodie is most weake, the minde is

is moſt ſtrong, and therefore eternall.

2. The ſoule the more it ſeparateth it ſelfe from the body, the more perfect it is, as in temperance, juſtice, learning, and other vertues; and therefore in the greateſt ſeparation, namely, after death, it ſhall bee moſt perfect.

3. The ſoule is a ſubject of truth, which is eternall.

And thus we ſee that Atheiſme may be referred to theſe two Caſes, Stomacke and *Senſuality.*

Now to ſhew that there is a God.

1. The reaſon of the Philoſophers is manifeſt to prove that there is a God; Namely, that there is a firſt mover, and a firſt cauſe of all; for if this were not ſo, there ſhould bee before every mover another mover, and ſo *in infinitum.* And if the cauſes were infinite, they ſhould either have

have infinite motion, and so infinite time: or else infinite things should have infinite time, both which were absurd. As also seeing the inferiour things moved, doth not move without a superiour Mover, if there were not a supreme, and first mover of all, there would not be at all any effect or motion of these inferiour things.

2. The second reason to prove that there is a God, is from the spirituall nature of man: for there is in man a spirit set upon mischiefe to doe hurt both to body and goods, which would have destroyed all before this time, if there had not beene a superiour power to resist this evill, and that is God.

3. A third reason is from the frame of the world, and from thence many reasons may bee gathered.

1. Though we dig long before we come to the head of a spring, or

or the roote of a tree, yet wee know the ſpring hath a head, and the tree hath a roote: So wee may thinke that the world had a beginning, as we ſee in the figure of it: And *Damaſcen* reaſoneth very demonſtratively that it had a beginning, becauſe it is alwaies in alteration and change.

2. The agreement of ſo many divers things, ſheweth that of neceſſity there muſt bee ſome modulation of ſuch an harmony.

3. Experience teacheth us that all things in the world had a beginning: as common-wealths, lawes, learning, &c. *Diodorus* ſaith, that lawes came from the *Iewes*, and common-wealthes from the *Chaldeans*, *&c.*

4. *Plinies* whole naturall hiſtorie was written to this end, to ſhew, that all things had a beginning.

And for that which they ſay againſt

against this, that *Ex nihilo nihil fit.*

Wee answer, there is *alia conditio rei dum fit, alia factæ, nutritur quisque in conceptu per umbilicum, post conceptum per os.* In generation it is so, but before generation it was not so. *Answ.*

And for that they say wee cannot tell whether the *motus*, or *movens* were *prior*, *Object. 2*

No more can wee tell in this sensible thing of the *Systole* and *Diastole*, the rising and falling of our pulse, which was first: yet wee know that this pulse had a beginning from the heart, so both *motum* and *Movens* from God. *Answ.*

So then there was a beginning, and if there were, it was

either by { Chance. / Nature. / God.

First not by Chance, Proved thus.

1. If a man should see but a Cot-

Cottage or Stye in a deſert, hee would conceive there had beene a builder: And in a man ſhould ſpie a triangle, as *Ariſtippus* did, hee would ſay ſome body had made it. For in common talke we attribute no generation or effect to Chance, but corruption and miſ-hap wee call miſchance. As when wee ſay ſuch a houſe was burnt by fire; wee call it a miſchance.

2. If it were by Chance, then there ſhould bee no order: But in the world there is an excellent order and harmony: yea, no confuſion, except it be in the corrupt actions of men.

Secondly, not by Nature; as appeareth thus.

1. By Nature wee underſtand the continuall courſe of all things: Now if all things ſhould have their beginning by nature, then they ſhould bring a naturall reaſon of all things: but that can they not doe. As of the ebbing

ebbing and flowing of the Sea, of the colours in the rainbow, of the ſtrength of the nether chappe, and of the heat in the ſtomach which conſumeth all other things, and not the parts about it.

2 The virtues they make not all naturall, but are fain to make ſome heroicall to come from God.

3 If nature were the firſt and chief cauſe of all things, then nothing ſhould be done againſt nature: but we ſee things fall out contrary to nature, as the Sunne to have an Eclipſe in the full of the Moon, and ſuch like.

Thirdly, ſeeing neither by chance nor nature, it followeth therfore that all things had their beginning from God, which we prove alſo further thus:

1 All the prophecies ſhew the ſame, and theſe prophecies we ſee to be marvellous, if we mark them, *Eſa.* 45. 1. of *Cyrus*

100 years before *Cyrus* was born: 1. *Kings* 13. 2. of the birth of *Josias*, 300 years before it came to passe: *Josh.* 6. 26. the building of *Jericho* 500 years before it was reedified: and fulfilled 1. *Kings* 16. 34.

2 Also the power and art in the creation shew plainly that it was of God, *Acts* 17. 27. And even them whom miracles would not move, have the least things of all made astonished and confounded, and forced them to confesse Gods power, as Plinie wonders at the gnat so small a creature, yet making so great a buzzing, and so also at the butterflie.

So *Galen*, when he had profanely written of the excellent parts of man, when he came to one of the least, stood astonished and is compelled to name God.

And thus by those things which are without us, we may see that there is a God.

Now

Now also by those things which are within us.

I. We have an immortall soul, as we proved before: then this soul must either be the cause of it self, or have some other cause. Of it self it is not the cause; For

1 We know not our selves, neither our own parts, no not by anatomy, and therefore we cannot be the cause of our selves.

2 Our parents know not what they begot or conceived: and the cause being reasonable must know the effect.

3 We are not able to command the parts, nor to stay in our selves the naturall motion in the pulses, & therefore we must of necessitie have a cause; and there is none in the world that hath reason but man, and none above reason but God.

Therefore as Aratus his Poeme is, *Act.* 17. *We are his gene-*

ration; & *Rom.* 1. 19. *that which may be known of God, is seen in his* creatures.

2 In our souls are principles of infallible and demonstrative truth; as to honour our parents, to do as we would be done to, to defend our selves, to keep promise, &c. which principles hold with all men, unlesse they be horribly profane: amongst which principles this is one, *That there is a God*, &, *That God ought to be worshipped*: and howsoever other of these principles fail, yet this never faileth; for though men be never so much bent to other wickednesse, yet before they be utter Atheists, they will worship some one thing or other as God.

Object. 2. If it be questioned here, how then cometh it that there are some Atheists?

Answ. 1 We may answer with Seneca, *Mentiuntur qui dicunt se non sentire esse Deum, nam et si ille affirman*

firmant interdiu, noctu tamen & sibi dubitant.

2 It is true that a man may harden his own heart much, and proceed in great perverseneſſe: and indeed ſome make their hearts fat, and are ſick with the pleaſures of the world: yet whatſoever he be, if God put his bridle into his mouth, theſe ſparks and notions that God hath put into every mans ſoul, will break forth, and the darkneſſe ſhall not alwayes be able to obſcure the light; as if God vex them with any of theſe three.

Firſt, with trouble, as in Æſchines his tragedy called *Parca*, when they muſt needs fall into the hands of the enemie, unleſſe they be holpen, then though they were never ſo evil, they would down on their knees, and pray to God.

Secondly with ſickneſſe, as a Philoſopher and an Atheiſt called

led *Diogenes*, being afflicted with the ſickneſſe and pain of the Strangullion, deteſted his opinion.

Thirdly with age: So Cephalus in *Plato* 10. *de Repub* in his age ſaid to Socrates, whileſt he was a young man he never thought there was any Styx: but now in his old age he became to doubt, what if there be one?

So that theſe three things do make the moſt wicked to confeſſe God.

III. By the diſtinction of good and evil: we ſee *Gen.* 9.22. *Cham* could perceive it was not good to lie as his father did naked, *Gen.* 14.21. the Sodomites would recompence good for good, ſo *Gen.* 27.41. though Eſau will kill, yet not whilſt his father lived, ſo 2 *Sam.* 16.17. *Abſalom* though he were in warre againſt his father, yet he could rebuke unkindneſſe towards a friend

friend. So then when the most evil would seem good, and being very evil in themselves yet rebuke evil in another, this is really to distinguish between good and evil. Now there must be a ground of this distinction, and it is not of man as Pirro would have it, for then every thing at mans appointment should be good or evil: and therefore the ground of this distinction must be from a higher nature, and that is God.

IIII. Also we may see there is a God by our conscience, Gods deputy; else why should the wicked be troubled in conscience if there be not a God?

If any say they are thus troubled lest they should be revealed, and so the law should take hold of them.

Let them do some hainous deed in the wilderneſse where none seeth them, yet they will never be quiet, but the consci-

ence will beat and whippe the ſoul; yea they will tell it themſelves either in ſleep or in madneſſe, or at leaſt they will be afraid that the birds in the aire will tell it: and their worm never dieth. Eſa. 66. 24.

V. To conclude this point, this may be a manifeſt argument to prove that there is a God, that even they which have denied him in their lives have approved him in their deaths.

1 *Pherecydes* an Aſſyrian being merily diſpoſed at a banquet amongſt his friends, bragged how long he had lived, and had never done ſacrifice to any God, but his end was miſerable, for he was devoured of lice.

2 *Diagoras* for his damnable opinion was the cauſe of the deſtruction of the whole Countrey *Meles* for revenge of his Atheiſme.

3 *Iulian* the Apoſtata being ſhot in the bowels with an arrow

row as he was in battel against the persians, pulled out the arrow, and receiving the blood as it flushed out into his hand, cast it into the aire, crying, *Vicisti Galilæe*, and so died blaspheming.

4 *Lucian* going to supper abroad left his hounds fast when he went, and as he returned home, having railed against God and his word, his dogs fell mad and met him and tore him in pieces.

5 *Appion* scoffing at religion, and chiefly at circumcision, had an uleer the same time & place, as *Josephus* reporteth.

6 *Machiavell* rotted in the prison of *Florence* as the Italians write.

These and a number of Atheists more, though they denied God in their lives, yet by their deaths they have approved that there is a God.

And therefore as it was writ-

ten on *Zenacheribs* tombe, εἰς ἐμὲ πᾶς ὁρῶν εὐσεβὴς ἔσῃ.

So that we let him that looketh on the death of these men, learn to be godly, learn to acknowledge,

That there is a God.

And thus much of that first point, against the Atheist.

The second point is, that he hath regard, and is a rewarder of good and evil.

For we must not onely know the Essence and being of God, by which little glory cometh to him, and lesse profit to us: But we must also know his providence: and they which denie his providence are *Semiatheists* as, the *Epicures*, who though by the reasons of the Heathen they confesse there is a God, yet they deny his providence utterly, and therefore are half Atheists.

Of his providence there are foure opinions.

1 That

1 That there is none at all, but that he doth as it were draw a curtain betwixt him and us.

2 That there is a Providence, but it is of generall things, not of particular.

3 That there is a Providence both of generall and particular things, but it is idle and not rewarding.

4 That there is a providence both of generall and particular things which rewardeth good to the good, and evil to the evil. And this is the truth which we hold.

For the first, their reasons are three.

1 The adversity of the good and prosperity of the wicked: for, say they, if there were any Providence, he would see that it should be *bonis bene, malis malé.*

2 The abuse of gifts, for providence would have given the use with the gifts: or else would not have given so good gifts to them

them that ſhould uſe them ſo ill.

3 The evil effects in naturall and morall things: and God would not ſuffer ſo much evil if he had any care or providence over the affairs of men.

For anſwer to the firſt:

We muſt know there is no man abſolutely good, or abſolutely evil; but as the beſt have ſome evil, ſo the worſt have ſome good; and therefore God will puniſh that evil which is in the good with temporall puniſhments, and give temporall bleſſings to the evil for the good that is in them; that ſeeing all good muſt be rewarded with good, and all evil with evil, the good of the good might have an everlaſting reward of good, and ſo contrariwiſe, the evil of the evil might have an everlaſting reward of evil.

For anſwer to the ſecond:

The ſame anſwer may ſerve againſt the ſecond, for as if it had been

been onely *bonis bene*, the devil would have said, *Doth Job serve thee for nought?* so here if God had given to all the use with the gifts, the devil would have said, *Job can do no other but serve God*; it is no praise to him: but when some that are wicked have as good gifts as the godly, and do notwithstanding abuse them, it taketh away this exception of Satan, and maketh much for the praise of the godly and the glory of God in them.

For answer to the third:

Those things which come so to passe, God hath no part in the doing of them; for though the power that does them be from God, yet the power is in the soul, and the soul faulteth not, but the crooked bodie the instrument of the soul; God so permitting it.

And of this permission of evil we have three reasons.

1 God permitteth evil, that is,

is, the defect of good *per privationem gratiæ*, or else there would not be

1. Such perfect resemblance of the chiefest good.
2. Any varietyof things by degrees, but onely one good thing.
3. Any order: and *ordo mater pacis*.

2 Sundry virtues should be superfluous, as justice and fortitude; and it were unseemly to make all the parts of a mans body of like dignity.

3 That God should be loved in the highest degree, *nam bonum carendo magis, quàm fruendo cernitur*.

And generally God permitteth evil, that a greater good may come of it; as by the greatest evil, and most wicked action that ever was, namely, the betraying of Christ, came the greatest good to man, that is, salvation.

Now

Now to prove that there is a providence and that not onely in generall, but of particulars; and that not by nature, or chance, but as it reacheth to every one, ſo it rewardeth good to the good, and evil to the evil.

For the firſt, generall Providence.

1 It is naturall for everie thing to have στοργὴν toward that which it bringeth forth, and all men call ἀστοργίαν a vice, but there is no vice in God, and therefore στοργὴ, and ſo a Providence.

2 Things are yet daily in generation; and no wiſe man leaveth off his work before he have finiſhed it; therefore God is not without providence.

For the ſecond, particular providence.

1 *Ariſtotle* ſaith, and ſo it is alſo proved by others, that the Sea is higher then the earth:

and

and they can render no reaſon why it ſhould be kept from over-flowing the land; and therefore it is Gods providence.

2 *Plotinus* reaſoneth from the plants, which grow between a fruitfull and a barren ground, and ſhoot all their roots toward the moiſt or fruitfull ſoyl: and ſo from the Lilies, which ſhut themſelves with the Sunne, leſt they ſhould receive evil and corrupt moyſture in the night.

3 That there is a providence, *David* of the birds ſaith, The young ravens are fed of God, being forſaken of their dams and left bare; for out of their dung ariſeth a worm, which creepeth to their mouth and feedeth them.

4 Wild beaſts,

1 Reſt in the day time when man goeth forth, *Pſal.* 104.

2 Are not ſo fruitfull as the tame.

3 Keep

3 Keep in holes and desert places, though they be desirous of prey.

5 All creatures living,

1 Know the place of their nourishment, as the lambe her own dam.

2 Distinguish their own nourishment.

3 Avoid that which may hurt, as the lambe doth the wolf.

6 Men love their own children, though they be never so crooked and untoward.

7 The sudden crie of all things, *quasi vox naturæ clamantis ad Dominum naturæ*: Which comes at some sudden fear as though there were no help but in God.

And thus we see the providence of God in particulars, of which *Theodoret* wrote ten Orations against those which thought providence to be as a clock whose plummets were wound

wound up in the beginning, and go ever after of their own accord.

For the third, that providence is not by { Nature, nor / Chance.

First, not by Nature.

1 Because the means work nothing of themselves: neither can bread nourish without the staff of bread, which Christ calleth the Word of God: and unlesse that be added to the bread we shal decay: & as *Hagg.* 1.6. put our wages into a bottomlesse bag: & this is called by philosophers *Infusion into nature*: for we see the best meats wil not nourish some, nor the best complexion prolong life, without this *infusion*; and therefore there is another cause beside nature, which is Gods providence.

2 Because we see the things brought to passe without the means: As God created the light before the Sunne, that we might

might know that it dependeth not of the sun; so did he make the fruit with the seed in it.

3 Because there are some effects, and some things done contrary to nature, and against nature: as Christ with clay healed the eyes, whereas the nature of clay is to put them out. *Elias* mended the salt water with salt. So the Christians with meanneſſe and simpleneſſe overcame the great and learned philoſophers.

Secondly, not by Chance.

1 We see the contrary in that which they attribute most to chance, as in warre, *Sors domina campi*; for there goeth a vow before warre, & after the victory the performance.

2 We see it in drawing of lots by the Mariners, when it fell upon *Jonas*.

3 We see it in the chief chance, that is, chance-medley; it is providence: for *Cambyſes* lighting

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lighting off his horse after he had been shewing great cruelty to them of *Athens*, his sword flew out of the scabbard and slew him.

4 The Philosophers call chance but a remotion of the cause: and therefore providence cannot be ascribed to chance, or nature.

For the fourth, that Providence reacheth to every one, and rewardeth,

First, every one, every *Individuum*.

1 Providence is a part of prudence, which is busied *circa res practicas*, which are *individua*.

2 All the qualities of God are equall, but his power is over all, therefore also his providence: and it is sure that his power reacheth to every thing: for *Virtutis est maximæ pertingere quàm remotissima*.

3 It is better to have provided

ded for every particular, then if onely for the generall: and therefore is *Mithridates* commended for calling all his souldiers by their particular names.

Now for reward.

Though we be bound to serve him, yet the rather to move us, he will reward us: And if any say he rewardeth some, but not all, his rule is, *Dabo huic novissimo sicut & tibi.*

Thus much against the Epicure, that God hath regard, and is a rewarder of good and evil.

The third point of the foure generall points, *That the Scriptures are Gods Word, and true, and so are not either the Oracles or the Miracles of the Heathen or Turk.*

The ground for this is, 1. *Cor.* 8. 5, 6. *Though there be many gods that are so called, yet to us but one God.*

And

And here note foure wayes.

1. That the heathen wch continue in *America* and in the *East Isles* and a great part of *Tartary*,
2. That the *Turks*,
3. That the *Jews*,
4. That the *Christians*,

} walk in.

Of all which there is but one true, and all the reſt falſe, and therefore let us have a care to apprehend the truth, and not to hang our religion on our countrey, where we were brought up.

Firſt, for the way of the Heathen.

They exceeded all men indeed in all wiſdome philoſophicall, but wanted the true wiſdome of

of godlineſſe, and true religion.

I. Againſt their many gods, Saint *Paul* hath two arguments together in one place, proving that there muſt needs be but one

1 Ἐξ ὃ τὰ πάντα, he from whom all things are, can be but one: as we ſee

1 In ſuperiour things, ſo many motions from one, ſo many lights from one.

2 In inferiour things, ſo many roots, ſo many members; ſo many ſtreams, ſo many veins, all from one head.

2 Εἰς ὃν τὰ πάντα, *In quem omnia concurrunt.* For there can be no mutuall order, *Niſi ſit in uno conjunctus*; and therefore *one*, and but one God.

II. *Pythagoras* ſaith that there is an infinite power, or elſe our reaſon ſhould exceed the Maker thereof: for what finite thing ſoever is, we can comprehend it: and if the power be infinite

infinite, the ſubject wherein their power is, muſt needs alſo be infinite: or elſe *adjunctum excederet capacitatem ſubjecti ſui*. And there can be but one infinite ſubject, and ſo therefore but one God.

III. If there be many, yea, or but two gods, both omnipotent, then as *Lactantius* ſaith, they muſt be

either
- equal, and then either
  - agreeing, and ſo one ſuperfluous.
  - diſagreeing, & then all would be diſſolved.
- unequal, & then one would ſwallow up another.

Theſe reaſons were not hidden from the Heathen themſelves, for *Pythagoras* bad his Scholars ſearch till they came to μονάδα, that is, unity in every thing.

Ariſtotle hath his *primum, ante quem non ſunt alia*: & that there is *primum ex primis*, that is God.

Zeno

Zeno hath this saying, *Discite plures, & discite nullum.* So *Polytheisme* is next to *Atheisme.*

Plato in his Epistle to *Dionysius* warneth him to mark, that when he beginneth to write of a certain truth, he beginneth with Θεὸς, but when he writeth that which is doubtfull, he begins with Θεοί. And so partly for fear, and partly for love, that they would not trouble the Common-wealth, they dissembled the truth.

Sophocles saith εἷς ὁ Θεὸς, *Unus est Deus. August. de Civit. Dei, lib.* 4. *cap.* 24. saith, that some excuse the heathen, and say, that they gave their gods those names which they had, onely to shew their effects, and not as having any such conceit, that they were gods indeed; which if it were so, then it seemeth in their own consciences, they were convicted that there was but one true God.

To come more particularly to the heathen gods.

1 They commanded Images to be erected to them, and told the fashion that they were of, as *Porphyrius* saith: but no infinite thing can be resembled by any shape; therefore they were not infinite, and so no gods.

2 They forbid nothing but outward things; therefore men and no gods.

3 They challenge but some particular honour, as *Origen* saith, some for medicine, some for wisdome, some for warre, &c. but God is universall, and to be universally honoured: therefore they were no gods.

4 As *Cyrill* said against *Julian*, (which made *Julian* to stagger) the sinne of the body defileth the soul: now their religion was onely in offering frankincense, and such outward oblations, and therefore could not cleanse the soul.

5 Their

5 Their manners, parents, and birth is set down

by { Poets, *Hesiod.*
Philosophers, *Tull. de natura deorum.*
Cyril, against *Julian.*
Augustine, *de Civitate Dei.*
Euseb, *de præparatione Evangelica.*
cyprian, *de vanitate Idolorũ.*

And *Alexander*, having private talk with *Leo* a Priest of the *Egyptians*, was by him certified, that the *Grecians* had their gods from the *Egyptians*, and *Romanes* from the *Grecians*, or else from *Asia* by *Egypt*, and that the *Egyptians* could in their Chronicle shew their progeny, as *Hermes Trismegistus.*

6 They were not onely men, but wicked men, yea, and some of them harlots, as we may see in *Euseb. de præparatione Evangelica. Cyrill. Iosephus in Appion. Athanas. Tertull.*

7 They not onely worship-

ped men, and wicked men, but even beasts also.

Quest. And if it be asked, How came men to be worshipped? and more, How came they to worship beasts?

Answ. I. First, of the worship of men there are two causes.

1 Because *Cham* had perswaded them that every thing that did them good was their god, and so they worshipped those that did deliver them

either from { 1 perill. 2 Evil beasts. 3 Evil men.

2 Because, as *Porphyrie* out of a writer not now extant, called *Sanctonicanus*, saith, *Ninus* having gotten renown by his father, set up an image to remember him after he was dead, and that his memorie should be the more famous, he made to it a Sanctuarie, that who so fled to it were saved, what evil soever they had done. And therefore many

many that would flatter *Ninus*, and seem thankfull, appointed a day in the yeare to meet at it and to be merry, and so it grew afterwards to be worshipped.

II. Secondly, for the worship of beasts: *Plutarch* speaking of *Isis* and *Osiris* saith, that *Osiris*, that he might the better govern the people, set up signes at the places of division, as he divided them, and gave to some a dog, to some an oxe, to some a cloa, to some a crocodile for a signe: And afterward forgetting to what end those signes were set up, they worshipped the signes: he that lived by the oxe, worshipped it, he that lived by the water, worshipped the Crocodile, &c.

Here also may be asked, How they came to work miracles, and to give oracles, as they did use to do? *Quest.*

1 First, for miracles: True *Answ.*

miracles do alwayes profit as the healing of the blind or lame: but they did none ſuch, neither could the Magicians do any ſuch, and therefore their miracles were not true miracles.

2 Secondly, for oracles; they ſpake not, but the devils in them; and if they gave any anſwers, they were as often falſe as true, and alwayes ambiguous, as *Euſebius* ſaith, no more then a politick man may conjecture by the good or evil diſpoſition of the cauſe.

But more plainly to prove that they were devils, in their crueltie they would deſire men to be offered unto them: and when they were more milde they would have Stage-playes, and ſpecially that wherein were *gladiatores*, in which his chance was counted the beſt that could kill the other.

Thus much againſt the way of the Heathen.

The

The second way is that of the Turk, who doth substitute *Mahomet*, and will not have Christ, because they think him not to be the last prophet: and therefore they follow altogether a religion devised by *Mahomet*.

Against *Mahomets* Doctrine.

1 It must not be disputed of, whereas truth loveth triall: and to set down that for a rule, is as much as if he should say, *It is good money, but weigh it not.*

2 It hath fables, and false tales in it, as *Andreas Maurus* a Saracen and Bishop there noteth nine hundred untruths in their *Alcaron*, whereof two in the eighth Section are very grosse: One, that *Abram* was the sonne of *Lazarus*: The other that *Marie* the Mother of Christ was the Sister of *Aaron*: which are both, as all the rest, manifest untruths.

3 In that every thing in it is sensible; as *Sect.* 16. *Mahomet*

met himself said, he felt the hand of God 70. times colder then Ice. And, that one *Ang.* hath seven thousand heads. And that the devil is circumcised and such like.

4 The promises in it are carnall pleasure, fit for no body but *Heliogabulus. cap.* 35. 52. and 54.

5 The precepts which are in the 65. Chapter of the *Alcoran* are indulgent to perjury, and *Cap.* 43. *Impium non ulciſci*, and that they may have many wives. Also, they favour adultery: A man may have foure wives, and five Concubines. *Cap.* 23. None must be accused under foure witnesses. Also they allow men to couple themselves with beasts, and to spoil one anothers goods.

6 The miracles which he pretendeth had no witnesse, nor any possibility of truth: As that an Angel when he was a child

child opened his heart, and took out that lump of bloud which is the cauſe of ſinne; as though the cauſe thereof were not ſpirituall.

7 The means of propagation of his kingdome, *Cap.* 15. was by the ſword, and by compulſion: whereas the Truth doth draw men of their own accord.

8 Laſtly, the effects, perjury, murder, &c.

Therefore Mahomet with his Doctrine is falſe, and to be ſhunned.

The third way is the way of the *Jews*.

The contentions between the *Jews* and us are concerning Chriſt, whom they deny, and we profeſſe.

The *Jews* hold the old Teſtament for true, and alſo certain of their own writers; therefore from hence muſt we draw ſome arguments againſt them.

And herein the Jews hold three errours concerning Christ.

1 That the *Messias* shall have a princely Court at *Jerusalem*.

2 That Christ is not that *Messias*.

3 That that *Messias* is yet to come.

Against their first position.

1 *Esa.* 53. 6. *Upon him was laid the iniquitie of us all.*

Psal. 22. 16, 17, 18. *They pierced my hands & my feet, &c. They parted my garments among them, and cast lots upon my vesture.*

Dan. 9. 26. *The Messias shall be slain,* &c.

Zach. 9 9. *Rejoyce, O daughter Jerusalem, behold thy King cometh unto thee,* &c.

Out of these places the Chaldee paraphrast, *Rabbi Jonathan, R. Simeon, R. Moses* of *Nisa. R. Hatzadok*, and all the ancient Rabbines might and did gather that

that Chriſt ſhould be ſuch a one as theſe places deſcribe him; and therefore in the Goſpel they ſent unto *John*, a poore man, ſaying, *Art thou he, or ſhall we look for another?*

2 In *Hagg.* 2. 8. The expectation of the Gentiles. But if he be a King of the Jews onely, the Gentiles would not look for him; for it is againſt nature to deſire a ſtranger to be their King, and forbidden, *Deut.* 17. 15.

3 The *Meſſias* muſt bring felicitie to all men; but how ſhould an earthly King profit *Abraham*, or the dead? and if the dead ſhould riſe again, all *Jeruſalem* were not able to hold them.

Againſt their ſecond errour.

1 *Gen.* 40. 10. *Jacobs* Prophecie that the Scepter ſhould not depart from *Judah*, nor a Lawgiver from between his feet untill *Shilo* come: but it

was

was then departed when Christ came; therefore Christ is that *Shilo* or *Messias*.

The Scepter was in *Judah* till the Captivity; and in the Captivity they had one of their brethren called the King of the Captivity: & after the Captivity it continued till *Aristobulus* and *Hircanus*; who striving for it were both dispossessed, and *Herod* an *Idumean* placed in the room, and then came *Christ*, as was prophecied.

Object. The *Macchabees* were of the Tribe of *Levi* not of *Judah*.

Answ. The Prophecie is divided, that there shall be a King or Lawgiver of *Judah*; and they confesse a Lawgiver till Christ, and *Simeon Justus* was the last of the Levites.

And if they understand the Prophecie of the Tribe in generall, that the Tribe shall last in *Judah* till *Christ*, by reason of the word שבט; we see that after

Christ

Christ came, & after the disperſing of the *Jews*, there neither was, nor is any Tribe, but they are all mingled one with another: the Emperours labouring ſtill to root out the Jews, and eſpecially that Tribe, and ſo made them to confound their Genealogies.

2 *Dan* 9 24. Seventy weeks, and *Eſa.* 60. foure hundreth and ninty years.

3 *Hagg.* 2. 10. The glory of the ſecond Temple ſhall be greater then the glory of the firſt, and how ſhould that be without the *Meſſias*? for the firſt was farre more glorious outwardly then the ſecond.

And we ſee in their *Talmud*, chap. 3. 1. The Diſciples of *Hillel*, ſeeing the firſt ſeven weeks *Dan.* 9. 24. fall out ſo juſtly, looked for the coming of the Saviour in thoſe dayes, being long before the full due time, becauſe they read in *Eſa.* that

that the Lord would shorten those dayes.

2 *Esa.* 9. 7. סורי with ם finall, themselves took for a great mystery, and that ם in that place signifieth 600 for 600 years between Christ and *Esay*.

To the which arguments we may adde.

1 The continuall sending to and fro of the Jews to *John Baptist*, which is a manifest token of their looking for *Christ* at that time.

2 The great companie of false *Christs*, and deceivers, more at that time then ever before or since: either 8. or 10. as *Josephus* witnesseth in his 16, 17, 18. books, *Judas*, *Theudas*, *Galonites*, *Athronges*, &c. Insomuch that there were 400 drowned at once following *Bar-Cosba* the younger, whom all the Rabbines, excepting one, confessed to be Christ.

3 *Suidas*

3 *Suidas* mentioneth out of *Theodosius* a Noble Jew, that before Christ did rebuke the Scribes, they marvelling at his wise answers and questions, made him one of the Priests, and entred his name Ἰησοῦς ὁ υἱὸς Θεοδ ὑ Μαείας, otherwise he being of the Tribe of *Judah* could not have been suffered to preach at *Nazareth*. *Luke* 4. at *Capernaum*, *Matth.* 11. 23.

4 The destruction of the second Temple which could not be before Christ, *Luke* 19. 43.

5 The desolation of the Jews, prophecied *Amos* 2. 6. *Zach.* 12. 13. and we see how *Vespasian* offered them peace, and they would not; which made the first breach: 2 he brake into their citie at *Cedron*, where they took Christ: 3 on the same feast day that Christ was taken: 4 he whipped them where they whipped Christ: 5 he sold twenty Jews for a penie,

penie as they ſold Chriſt for 30 pence. So that he muſt needs be the *Meſſias*, for the ſelling and crucifying of whom they were ſo handled.

Againſt the third errour of the Jews.

The arguments that proved *Chriſt* to be the *Meſſias*, prove alſo that he is not yet to come: yea we may ſee out of themſelves:

1 They could not build the temple at the Emperour *Julians* commandment for fire flying out of the earth.

2 They have been deceived in the prefixing of times; inſomuch as now whereas the mean Jews were wont to hire the Scribes and Rabbines to teach them, now the Rabbines are glad to hire them to heare them.

3 There is now no *Bethleem* where he ſhould be born.

4 Themſelves confeſſe that he

he was born before the destruction of the second Temple: but they say he lieth yet hid; but that is confuted by *Augustine* and *Berosus*.

5 They say the world must last but 6000 years, 2000 before the Law: 2000 under the Law till *Christ*: and 2000 after *Christ* under grace, and there are past already 5000 and some odde hundreds; and therefore their expectation of *Christ* yet to come is now vain, and their religion false and erroneous.

Thus much against the way of the { Heathen, Turk, Jew.

The fourth way is the way of Christians, or Christian Religion, which is all one with the fourth generall point which is set down before, and therefore we will handle them both together; and therein prove that our Religion is truly grounded upon the word of God.

The

The ground for this is 2 *Pet.* 1. 19. *We have a moſt ſure word of the Prophets*, &c. where the Apoſtle teacheth us that we have the Law from God immediately, and all other Scripture by the miniſtery of men, but yet ſo as they ſpake nothing but that which the Spirit of God commanded them, and inſpired into them: and therefore that which they delivered, we muſt hold for a moſt ſure and infallible truth.

Now to prove that Chriſtianity is true Religion.

1 The ancienty of it; for ſeeing man muſt come to God, and Religion is the way, it muſt needs be as ancient as man is, or elſe ſhould man have been deſtitute at that time when he wanted Religion.

And this Religion is *copula relationis* between God and man, and therefore muſt be of the ſame continuance with the *Relata*: therefore, *Tertullian adverſus*

versùs hæreticos, saith, *prima sunt vera*: and the Philosophers call *prima entia verissima: quia ut verum est affectio entis, sic falsum non entis. Nam falsum non potest subsistere in suo, quia non est*; *ergò subsistit in alieno*: So that *verum est prius*. Now we say, that our Religion is the same which the Jews had before Christ: for as the Law is nothing else but the old Gospel, so the Gospel nothing but the new Law: the Law, *Evangelium reconditum*, the Gospel, *Lex revelata*; and therefore our Religion the same that the Jews had before *Christ*, and so the most ancient of all other Religions.

As for the Heathen fables, they began with their gods, *Hercules* and *Æneas*, *&c.* about the *Trojan* warre, which was after our Religion 3000 years: And *Orpheus* the first Poet was after *Moses* 800 years, as *Strabo*, *Plutarch*,

Plutarch, and *Diodorus Siculus* teſtifie. And the moſt ancient records of the Heathen began in *Solons* time, which was when *Craſſus* was, which was in the time of *Cyrus* and *Eſdras*. And *Herodotus* the moſt ancient of their writers beginneth his ſtory with ——— Therefore what god ſoever they had, their worſhipping of God came from the *Jews*, as the French men had their Druids from the *Romanes*, and the *Romanes* from the *Grecians*, and the *Grecians from Cecrop* an *Egyptian*. And ſo the *Carthaginians* from *Cadmus* a *Phenisian*, and thoſe two Countreys *Egypt* and *Phenicia* with the *Mediterranean* Sea do compaſſe about *Judea*: ſo that all their Religion came from the *Jews*.

So the wiſemen of *Greece* aſking their gods whence that knowledge of Arts ſhould come, received this anſwer,

Móyes

Μόνος ἢ δ' ἄρα Χαλδαῖος σοφός: that is, *Solus utique Chaldæus sapiens.* Which ἢ δ' ἄρα noteth some particular part of the *Chaldeans*, which is the *Jews.*

So saith *Orpheus*, when God was angry he destroyed all, and left it *uni Chaldæo*: And *Plato* in his *Epimenides* referreth all *uni Barbaro.* If we ask who this *Barbarus* should be, the *Egyptians* call him *Thent*, which signifieth a stranger, meaning *Abraham.* For so *Origen* against *Celsus* and *Joseph* against *Appion* say plainly, that when the Heathen coniure, they would say, *Per Deum Abraham.*

Likewise *Phocylides* his verses are plainly translated out of *Moses*; & themselves say that *Plato* had his wisdome from the *Egyptians*: and *Strabo* saith that *Pythagoras* had conference in the mount *Carmel, lib.* 16.

Eusebius de præparatione Evang. saith, that although *Aristotle*

ſtotle was never in *Egypt*, yet a
his conference was with an *Egy*
ptian, as *Clearchus* a *Peripatetic*
teſtifieth of him.

And it was found that ſome o
the old Teſtament was tranſla-
ted before the Seventy, and th
old Poets would have tranſlate
the whole into Greek, but tha
for ſtrange viſions and ſickneſs
they durſt not.

So it appeareth that in ever
famous Nation God hath eve
ſome Regiſter; as in *Egypt*, *Ma-*
netho; in *Chaldea*, *Beroſus*; *in A-*
ſia minor, *R. Abbidelus*, *&c.* S
Herodotus hath the ſtorie of *Se-*
nacherib, *Ediſtum Cyri*, all *Da-*
niel, though ſomewhat corrupt-
ly.

Joſephus lib. 11. as *Auguſt.* 8.
de Civitate Dei, ſaith, that *Al-*
xander being in *Babylon* would
have had the *Jews* to help t
build a Temple, to the imag
Belus, and becauſe they would
not, he went up to deſtroy
them

them; but *Hildas* being Priest met him in his Priest-like apparel, whom when *Alexander* saw, he fell off his horse, and worshipped, and told his Nobles the cause, namely, that God which commanded him to conquer the earth appeared unto him in that shape.

Also by the library of *Ptolomy* in *Alexandria* was the *Jews* Religion spread abroad.

So *Laertius* writeth that *Epimenides* being asked the cause of a great Plague in *Athens*, answered, that it was from an higher power, and that for the staying thereof they must sacrifice τῷ ἀγνώστῳ Θεῷ, for so they intitled their Altar, *Acts* 17. 23.

And the *Romanes* called their Temple which they built to *Bacchus* for victory, *Templum pacis æternum*, because *Delphus* told them it should stand *dum peperit virgo*; but as soon as

CHRIST

CHRIST was born it fell.

And thus do the Heathen prove the antiquity of our religion, and therefore the truth of it.

II. A second reason for the proof of *Christianitie*, is the preservation of Gods Word, whereon our Religion is grounded: Notwithstanding the *Jews* were hated, imprisoned, and contemned; yet not one tittle of this book perished, whereas all other knowledge is corrupted, and perished, though it have been much made of, and greatly esteemed; Therefore this is the truth which we hold.

III. The certainty of our Religion, whereas all others are 1. Unperfect. 2. Contradicting one another. 3. Counterfet. 4. Full of question. Ours is not so.

1 Vnperfect: so are all other religions, going on by little and little, and so coming to

to what perfection they can: whereas Gods law was once given and then all, and therefore perfect at the first, and so perfect as that nothing hath beene added thereunto, or may be detracted from the same, but onely it hath beene made more plaine and open.

2. Contradictory: so are mans Lawes and Religions, that are humane, 2 *Cor.* 1. 20. In mens Lawes there is yea, and nay; but in God Lawes yea and Amen. And the Fathers by seven Rules of contradictions have reconciled all that the malicious could object.

3. Counterfeit: In so much that they have hidden their wisedome as much as they could; but God hath shewed his to all that it might bee seene: yea the Christians have had it in their Frontlets, and in their Gards, and such open places: nay more, they have dyed for

confession of the truth thereof.

4. Questionfull: the latter Writers correcting and descanting upon the former, but none of the Prophets ever called in question that which other had said, but proved, and strengthened it.

IIII. A forth reason for the proofe of Christianitie is from the end of it. The end of other religions is (as an unregenerate mans end is in all his actions) only themselves: but that religion which attributeth all to God is the true Religion, *Iam.* 1 17. But no Religion except *Christianitie* doth attribut all to God, but respect, and seeke man either in whole, or in part.

V. The precepts in mans lawes doe neither commend all good, nor restraine all evill, so the *Athenians* had their *Græca fides*, and the *Spartanes*, *furtum Spartanum*. The seventh Commandement is wholly broken of them

them, and ſo the whole firſt Table: But on the contrary, this Religion of ours, both commandeth all that is good, and alſo reſtraineth all that is evill.

VI. The lawes of men are reſtrained according to the time, place and perſon: As the wiſemen anſwered the King that would have married his owne ſiſter, that indeed there was a Law that a man might not marrie his owne ſiſter; but they found another Law, that the King might doe what he would: and ſo the King ſhould have more liberty to ſinne then the ſubiect. But the precepts of our Religion are generall to all alike: ſo that to the King as well as to the ſubiect we ſay, as *Iohn Baptiſt* ſaid to *Herod*, *Non licet tibi*, It is not lawfull for thee.

VII. There is no religion but this that teacheth to the heart: for except onely this, there is not one law that hath in it *Non*

concupiſces, which pulleth out as it were the very Corde of ſinne.

VIII. The Trinity, Creation and Incarnation, the true Metaphyſickes are onely in this, and onely to bee conceived and underſtood by this Religion.

IX. Not to hide the faults of our owne father is unnaturall, to cover the evill of our friends and countrey is naturall: therefore that which plucketh out this courſe of nature muſt bee a thing ſupernaturall, and above nature. But *Moſes* was contented to ſpeake in diſ-commendation of his owne ſtocke, and ſpared not his brother *Aaron*, nor his ſiſter *Miriam*, no not his owne ſelfe at the waters of ſtriſe; therefore this is onely the truth.

X. All other lawes teach us to inlarge kingdomes, and to bee in favour with Princes: but this our religion ſupernaturally teacheth us that live to hate life.

And

And ſo the Prophets did not ſeeke the favour of Princes, but reproved them to their faces: and therefore this is that truth, which is not aſhamed, and it is that truth which cannot proceede of man.

XI. As God is a Spirit, ſo his worſhip muſt bee ſpirituall: and ſuch is the Religion that is deſcribed in the Scriptures without image or ſhadow: And as wee reprehend other Religions before for worſhipping many gods, and having many Mediators; ſo here we ſay, they worſhip not one God, becauſe their worſhip is not ſpirituall but corporall: for God requireth the heart, and therefore the true Religion which is of God muſt bee ſpirituall: but all other Religions, as they proceed from man, ſo man himſelfe being corporeall, the worſhip that hee preſcribeth muſt needs bee corporeall, and therefore not

the true Religion.

XII. As we before reproved their miracles, so now in defence of our owne miracles, wee say they are not hidden, but are done before *Pharaoh*, and all his servants, *Exod.* 7. 20. And ours are fruitfull and beneficiall. And lastly, they cannot bee done by any of the Magicians: for what Magician did ever part the Sea, or make the Sunne to stand, or goe backe? or brought Manna from heaven raining downe?

XIII. As for our Oracles they are not flattering, no not to please the King, φιλιππίζειν: nor are they doutfull, as those of the heathen were: But whereas their prophecies come not to passe, ours doe certainely come to passe, some one hundred, some three hundred, some a thousand yeares after, as the enlarging of *Iaphets* Tents.

And these reasons proove the truth of our Religion ioyntly with

the

the Iewes : so farre as they hold with us, and did not depart from us.

Now follow proper reasons for the truth of Christianitie.

I. First, for the credit of the Gospell.

The witnesses thereof were the *Evangelists*, and Apostles. Now in every witnesse wee note tow things, skill and honestie, both which were in them.

1. For skill. They write not by heare-say, or report, but as Saint *Iohn* saith, 1 *Iohn.* 1. 1. That which wee have seene and handled: and none durst ever write against them in their owne times, nor since.

2. For honestie, It had beene folly in them to lie for naught; as *Tacitus* saith, they testifie best *Quibus nullum est mendacii præmium:* and wee know they had nothing for their labour, yea they lost their owne lives for it.

II. Secondly, for the ſtorie Firſt, for *Chriſts* birth. *Sibylla* almoſt ſetteth downe every action and circumſtance; and that by this many have beene turned to Chriſtianity, as *Marcellinus* and *Secundanus*: And for this cauſe both *Veſpaſian* and *Auguſtus* would have deſtroyed all the *Iewes*, but eſpecially the Tribe of *Iudah*. And *Rodigin*, and *Volateran* leave us this credit, that there was an Altar in *Ægypt* that was dedicated *Virgini parituræ*, like as that ſame *Templum pacis* ſhould ſtand *Donec virgo peperit*. So doth alſo *Poſtellus* ſhew that there was another Altar intitled, *Aræ primogenito Dei*. Alſo *Auguſtus* underſtanding by the wiſe men, that both hee, and all the people ſhould worſhip one that was borne, would not be called *Dominus orbis terrarum*, as hee was before, but gave up that Title.

Alſo

Also, for that in the day of his birth there appeared three Sunnes: but especially that of the Starre, whereof *Plinie, lib.* 2. *cap.* 25. witnesseth, calleth it *Stella crinita sine crine: i.* A Comet: but it was a plaine Starre. Of which many meditating have turned to the truth, as *Charæmon* amon the *Stoiks*; and *Challadius* among the *Platonists*, who thereupon went to *Iury* and became *Jewes*.

Secondly, for the death of *Christ*.

1. The ancient *Ægyptians* when they write *vitam æternam*, they write the signe of the Crosse, wherein howsoever they were directed, the marke was like, and agreeable to the action of Christs death upon the Crosse, to purchase for us everlasting life.

2. The universall eclipse and earthquake which was at that time that hee dyed: for by

no naturall cauſes can all the earth move, but it muſt have ſomething to ſtay upon, confeſſed by *Plinie*, *lib.*2. *cap.*25. *Trallianus* Cronacle, 3. *Phlegon.* Neither is it by nature that the Sunne ſhould bee eclipſed the fourteenth day of the Moone, when the Moone was juſt at full, quite againſt the rules of *Aſtronomie*.

3. In the reigne of *Tiberius* the failing of the Oracles; as *Plutarch* writeth, there came a ſound to the Mariners, that great *Pan* was dead: which great *Pan* who it was all the wiſe men could not tell: and *Nicephorus* reporteth that the Oracle at *Delphos* ſaid it was Παῖς Ἑβραῖος, *Puer Hebræus*.

4. *Ambroſe*, *Turtullian*, and *Iuſtin*, *Martyre*, (as *Euſebius* ſaith) teſtifie, that *Pilate* himſelfe did witneſſe in a Letter to the Emperor *Tyberius* all theſe things of CHRIST himſelfe his

his life, death, &c.

Thus much for the credit of the Gospel, and the story of his life, and death.

III. The greatest arguments for the proofe of *Christianity* are drawne from the proceeding, and going forward of *Christianity* contrary to mans reason: for,

1. Whereas reason will have apt instruments to every action, and the matter well disposed to worke upon: there was no instrument more unapt than the twelve Apostles, neither Noblemen nor learned, but poore simple soules; so the matter also to worke upon: which was *the world*, was altogether unprepared: for wee see both *Iew* and *Gentile* hated the poore servants of Christ, the Apostles: *Vlpian* the chiefe Lawyer, *Galen* the chiefe Physitian, *Porphyrie* the chiefe *Aristotelian*, and *Plotinus* the chiefe *Platonist*, where utterly

ly

ly againſt them: ſo was *Libanius*, and *Lucian* the chiefe ſchollers: *Iulian* forbad ſchooles of Religion, and made falſe dialogues betweene *Chriſt* and *Peter*, to induce youth to the hatred of Chriſtianity. Alſo they prepared for them, and put them to great Torments, inſomuch that *foure thouſand* Chriſtians have beene executed at once. And though the inſtrument were ſo meane, and ſo weake, and the matter ſo froward and ſtubborne to worke on, yet wee ſee how Chriſtianity hath prevailed, which is a great proofe of the truth of it.

2. The precepts of this Religion are not as thoſe of the *Turke*, whereof we heard before: but here, in ſtead of revenge, Love your enemies: in ſtead of luſt, Looke not on a woman to luſt after her; in ſtead of covetouſneſſe, Bee ready to part with

with, and leave all: yea it doth not allow us the least thought to use at our pleasure; *Non concupisces.*

3. The promises of our Religion are not worldly pleasures as other Religions doe promise, but contrary, *They shall whip and scourge you; they will bind and leade you whither you would not. Tollat quisq; crucem, relinquat omnia:* So that as one said, this is not according to mans reason to say, *sequere me*, but rather, *mane post me*: and rather terrifying then inducing. And thus therefore in this new regeneration there is a resemblance of the first creation; for as there was all things of nothing, so here all things contrary to reason; and nothing is set to confound something, that wee may see it to bee the finger of God.

4. At the *Turkes* beginning there was in all the world idlenesse, palpable ignorance, and very

very few learned men, and ſo the more eaſily drawne to follow him. But when Chriſt began, the world was full of wiſe, and learned men, as *Paulinus*, *Clemens*, *Ambroſe*, *Origen*, *Auſten*, *&c.* that were converted by ſimple men, that God might ſhew the power of his might above all.

5. The converſions alſo to *Chriſtianitie* prove the truth of it. *Paul* before he was converted was a wiſe and learned man in great reputation, and in way of preferment, and eſpecially then, when hee had received the greateſt authoritie, and was made moſt ſtrong againſt Chriſt; inſomuch as *Porphyrie* ſaith, it was pitie ſuch a man ſhould be *beſtowed* upon our Religion; and yet then was hee turned cleane another way *againſt* that hee was before, and was glad to tread many a hard ſtep. So was *Origen* *Ammonius* Scholler, a Magician, content

tent to bee a poore Catechist in *Alexandria*, every day in feare of death, when he might have beene with fellow *Plotinus* in great authority, and favour, if it had not beene for *Christianity*.

6. Their conversions were not onely strange, but likewise also there were never such true conversions, as of those which were converted to Christianity; no such sound repentance, no such true justice, and fortitude, no such constancie in afflictions; yea, even to death: nor any such willingnesse to indure it, insomuch that it was a proverbe amongst those that lived in those dayes, *Soli Christiani mortis contemptores*: which appeared well in the woman that ranne to the fire, her child in her armes, least the *Christians* should bee burned before shee could get to them to bee burned with them.

7. The miserable end of the per-

perſecutors of the *Chriſtians*. *Herod*, eaten with lice; *Iudas* hanged himſelfe; and all the Emperors came to miſerable ends, ſaving *Libanius* that went to *Baſil* and became a *Chriſtian*: whereupon *Tertullian* writing to *Scapula*, ſaith, *Si nobis non parcis, tibi parce; ſi non tibi, Carthagini.*

8. The Devils teſtimonie againſt himſelf; all the art Magick that ever they had, could never call up *Chriſt*.

Plotinus and *Apollonius*, & divers heathen that raiſed up the image of *Iupiter*, and other heathen gods, did aſſay to bring up likewiſe the image of *Chriſt*; but could not effect it: he is not ſubject to that power: nay *Iulian* could not raiſe up the devill in that place where *Babylas* the Martyr was burned at *Antioch*.

9. This Religion of ours is that which feareth not the face of man, but Chriſt muſt bee confeſſed and profeſſed before all men

men, and at all times: nay, it is not afraid of *Styx*, nor all the *Stygian* Lakes of hell, but hell it selfe quaketh and trembleth thereat.

And, therefore this is the supernaturall, true, and the onely true Religion.

Now in the way of Christianity there is yet no difference betweene the Papists and us; let us therefore see wherein they and we differ.

Because they build themselves on the Word of God, and so doe wee, but of a diverse meaning: wee must looke therefore for a right way to the interpretation of the Word.

And this is the maine question between them and us: *who have the true meanes to interpret?*

They have the Fathers, Councils, the Church, and the Pope. Wee have not so. But as it is 2 *Pet.* 1. 20. the Scripture is of no private interpretation: So to make

make it plaine what wee hold, wee will first lay downe these three grounds.

1. That as to the Evnuch, *Act.* 8. 31. so much more to us there is neede of an Interpreter.

2. That there is a certaine and infallible Interpretation; else if wee were alwayes vncertaine, how should wee build on the Rocke?

3. As we must take heed of private interpretation, not to distort the Scripture, as *Hilary* saith, *Non afferre sensum ad Scripturas, sed referre*: So must wee as 1. *Corenth.* 12. 10. hold, that God hath given the gift of interpretation, which gift is not given to any but those which are in the Church, 1 *Cor.* 2. 10. 14. and of those, not to the common sort, or every private man, but to the learned.

And seeing it is 1 *Cor.* 12. 11. *Singuliis prout vult*, it is not to be re-

restrained to some one Bishop, as the grosse Papists doe. But *Stapleton* when hee had proved all that he could, yet at last he was faine to confesse that God doth extraordinarily give this gift to others, as well to *Amos* a heardman, as *Jeremy* a Priest, *lib.* 10. *cap.* 1. 7. But *Androgius* leaned to the other side, saying that the *Bishop* must approve their gifts.

Now for the sence of the word.

It is well said in law, that *Apices iuris non sunt ius*; so say wee, the letter is not the Word of God, but the meaning, and that is it which wee seeke: And for the meaning *Thomas Aquinas* saith,

1. In a matter of faith or manners we must take the litterall sence.

2. For other things we may make a tropologicall sence.

3. There is but one true sence of one place.

4. That

4. That is it which the construction will give, if there follow no absurdity.

Now for the examination of the sense, because wee must never looke to stop their mouthes, but they will still wrangle, wee must therefore bring them to one of these,

1. To that *Tit.* 3. 11. to drive them to condemne themselves in their owne heart.

2. Because the devill so blindeth some, that they will not understand, therefore the second thing wee must drive them to is that of the 2 *Tim.* 3. 9. that their ἄνοια bee πρόδηλος, their madnesse be manifest.

The meanes for interpretation as we alledge them are fixe.

1. The first wherein they and we agree in *Prayer*, so saith *Augustine*, *Oratio postulat, lectio inquirit, meditatio invenit, contemplatio dirigit.*

The

The 2. 3. 4. are for the phrase of speech. Videlicet,

2. *Conference of places, Aug. 2. de Doctrina Christiana, cap. 8.* The lesse plaine must bee referred to the more plaine, *Acts 17. 11.*

3. *Inspectio fontium*: To looke to the Originall, as for the new Testament the greeke Text; for the old the Hebrew: *August. de Doctrina Christiana. cap. 11. 4.*

4. The acquaintance with the manner of dialect, that wee may know the holy Ghosts tongue, *Heb. 5. ult.*

The two last are for the Word; The two following for the whole sentence.

5. That which they call *Oculus ad scopum. 1 Tim. 6. 20.* marke the end of the Writer: for so saith *Hilary, Ex causis dicendi doctorum habemus intelligentiam.*

6. To looke to *antecedentia* and

and *consequentia* with every circumstance.

And for these meanes wee must note, that they are to bee referred diversly to divers things; some to one, and some to another, and not all to every thing. And therefore *Stapleton* in reproving these meanes committed a double errour.

1. Because hee saw that some one of these was not necessarie to some one thing; hee thence concluded that it was not necessary at all.

2. Because he saw that to some thing none of these severally could serve, he thereupon concluded that they were not at all sufficient.

Now the Papists meanes are these.

Beside Prayer, wherein they agree with us, they set downe these meanes also.

1. *The*

1. *The Fathers.*
2. *The Councils.*
3. *The Pope.*
4. *The Church,*

They say, all these are true meanes of interpretation; Wee say no. For

1. For the Fathers and the Councils wee say; if there bee doubt in the Scriptures, there is much more in the exposition.

2. For the Pope and the Church, wee must first see whether the Pope stand in the truth or no; and whether their Church be the true Church, or no. And so looking well into their meanes, we shall finde that they are so far commendable, as they use ours, and no further.

I. *For the Fathers.* They say their exposition is true: now that must needes bee meant when they agree all in one, or else which of them shall wee beleeve? But we shall not finde one place of a hundreth which they

they all expound alike, so that few of their expositions should be received. And as *Basil* saith to *Dionysius*, *Epist.* 14. That they wrote many things ἀγωνιστικῶς, *disputationis gratia*, not δογματικῶς *definitivè*. And *Augustine* being oppressed with authorities of the Fathers, saith, he regardeth not *quis, sed quid*. And *Paul* saith, *Gal.* 1. 8. *If an Angel from Heaven teach any other Doctrine, let him bee accursed.* And the Papists themselves refuse the most, yea almost all the Fathers, expounding this, *Tu es Petrus, de fide non de persona*. So in the devision of the Commandements they take against all but *Augustine*.

II. *For the Councils*: they have two parts.

1. The Action; and therein there is such error, that they are faine to lay al upon the Cannon, saying, it makes no matter how the premises be, so the conclusion be good.

2. The

II. The Canon. And thereof we see some plain opposite one to another; as in the two generall allowed Councels, the one of *Constance*, the other of *Basil*, whereof the one setteth down that the Councels could erre, and so also the Pope, and that the Councel was above the Pope; the other affirmeth the quite contrary.

III. For the Pope: *Damasus* a Pope, as *Jerome* saith, subscribed to heresie; *Liberius* an enemy to *Arians*, subscribed after to that heresie: *Honorius* was condemned in the 6. generall Councel of *Constance*, in 7. Canons, and 7. actions *propter subversionem fidei.*

IV. For the Church. All the East, which is half, do not hold their supremacy: And if we should follow their Bishops, they all, but three, have been *Arians*; so that here is both ambiguity and perill. And so *Basil*

cap. 27. de Spir. ſancto ſaith that *merſio in Báptiſmo* was at firſt but *una*, and then *trina*, and then *una* again; ſo in one of theſe muſt needs be errour. So that all theſe grounds are every one ſeverally proved to be falſe.

Now to prove them falſe joyntly, leſt we fall into *Stapletons* fault.

They all failed in this, the miniſtring of the Lords Supper to infants, whereas *Paul* ſaith, we muſt examine our ſelves, &c. which infants cannot do.

And ſo both joyntly and ſeverally their grounds are falſe, and ours are the onely true means of interpretation.

And if they will do as *Stapleton* doth, who maketh the interpretation perſonall, they fall into that extremitie that he doth, ſaying, that the interpretation of an unlearned Biſhop, is better then the interpretation of any other learned man, which

as

as the rest of their Reig ion, is a most miserable detestable errour.

And thus much for the preface.

Now Religion hath two parts,
1 The Law.
2 The Gospel.

In Gods Law as in every good Law are,
1 The work, *Thir.*
2 The manner, *Thus.*
3 The reward to the good, and punishment to the evil.

The action consisteth of these two,

1 Not doing evil. } the breach hereof is, } *Commissum,*
2 Doing of good. } the breach hereof is, } *Omissum.*

In doing good there are these three, *Tit.* 2. 12.

1 *Piè*, toward God.
2 *Sobriè*, toward our selves.
3 *Justè*, to our neighbours.

Augustine hath three rules for these three.

1 For the first, *Deterius subjiciatur.*

jiciatur meliori; quod commune habes cum angelis, hoc ſubde Deo.

2 For the ſecond, *Quod commune habes cum brutis, hoc ſubde rationi.*

3 For the third, *fac quod vi pati.*

The corruption of theſe is the tranſgreſſion of the Law: when we come to this,

1 As Satan ſaid to Eve, *Diſeritis*, ye ſhall be as Gods; be not ſubject.

2 *Quod libet licet*; as they did *videre & nubere*, no reſtraint of luſt by reaſon.

3 That of *Machiavel*, *Quod potes fac.*

Next the action, followeth the manner, *Thus.*

And to this is required that we do,

1 *Toti*, as *Gen.* 31. 6. *Jacob* to *Laban.*

2 *Totum*, *Gen.* 7. 5. *Noah* in the Ark.

3 *Semper*, as *Iob* all his life.

For

For the Reward and Punishment we cannot escape both; *aut faciendum, aut patiendum.*

The Reward is to the good,
1 In temporall things, *Gen.* 39. 3. *Iosephs Master for his sake.*
2 In eternall things, *Genes.* 5. 24. *Henoch.*

The punishment to the wicked,
1 In temporall things, as *Adam*, and *Iosephs* brethren.
2 In eternall things as 1. *Pet.* 3. 19. *the spirits now in prison.*

Object. But why may we not live now without the Law as well since *Moses* as before?

Answ. They lived not without Law, but they had a Law, *Rom.* 1. 14. even *effectivè* in their hearts a thing equivalent to the Law; and thereby they could accuse and excuse themselves even by the witnesse of their own consciences; the effect of

the Law being imprinted in the hearts of all men by nature.

First for the Jews, to prove that they had the effect of every commandment in them before the Law.

1 Gen. 35. 2. *Put away the strange gods.*

2 Gen. 31. 34. *Idoles.* Gen. 35. 5. *Earings.*

3 Gen. 25. 3. *Swear by the Lord God of Heaven.*

4 Gen. 2. 3. and Exod. 16. 23. *Rest of the Sabbath.*

5 Gen. 27. 41. *Dayes of mourning for my father.*

6 Gen. 4. 9. *Cain hideth his killing of Abel.*

7 Gen. 38. 24. *The whore. Thamar to be burnt*, and 34. 31.

8 Gen. 44. 7. *God forbid we should steal.*

9 Gen. 38. 20. *Judah kept promise, not lying or deceiving by untruths.*

10 Gen.

10 Gen. 12. 17. and Gen. 20 3. *It was sinne to look on a woman with lust after her.*

Secondly, not onely the Jews but the Gentiles also had the same Law by nature in their hearts: though some of the commandments more manifestly then other some.

Manifestly 6. namely, the 3, 5, 6, 7, 8, 9.

Some what obscurely 4. the 1, 2, 4, 10.

For the most manifest commandments:

3 The 3, was a Law of the Egyptians, as *Diodorus Siculus* saith, μὴ ὄμνυε, *Swear not, nisi morieris.*

5 The 5. *Homer* saith of one that had a misfortune, it was *quia parentes non honoravit.*

6 The 6, is a rule even in nature, *Homicida quod fecit exspectet.*

7 The 7, *Stephanus* out of

Nicoſtratus, fuge nomen mœchi, ſi mortem fugies.

8 The 8. *Demoſthenes* againſt *Timocrates* repeateth it as *Solons* Law, in the very words, *Thou ſhalt not ſteal.*

9 The 9. in the 12. Tables, *Tarpeio ſaxo dejiciatur*, caſt him down from a high rock.

For thoſe they had ſomewhat obſcurely.

1 For the 1. *Pythagoras* ſaid, if a man come and ſay I am God, let him create another world, and we will believe him.

2 For the 2. they agreed that every God ſhould be worſhipped as he himſelf thought good; and this is the very foundation of the ſecond commandment.

4 For the 4. little can be found, but ſufficient for their condemnation; they knew that *numerus ſeptenarius eſt Deo gratiſſimus.* And it was *numerus quietus*; and thence they might have

have gathered that God would have his rest that day. And so the seventh day after birth, they kept *exequiæ*, and the seventh day after death, the *funerall*.

10 The 10. their Laws never touched; yet the scope of them was τὸ μὴ ἐπιθυμεῖν, *non concupiscere*; and *Menander* saith, that they should not covet so much as a button.

Now to prove that the Gentiles had also the grounds of the 3. former rules.

I. For the action, *This*. On *Delphos* doore were written all the three rules.

1 εἰ, signifying that if any man would ask counsel of the Oracle, they should do whatsoever the god commanded them; and this is *subde Deo*.

2 Γνῶθι σεαυτὸν, know thy self to be better then a beast: *subde brutum rationi*.

3 Μηδὲν ἄγαν, no covetousnesse; and this is justice, *fac quod*

vis pati. Which ſentence *Severus* the Emperour uſed to malefactours in every puniſhment; and cauſed it to be graven upon his plate.

II. For the manner; *Thus.*

1 *Toti*, ἢ ὅλως, ἢ μὴ ὅλως, either fully with all thy ſtrength, or not at all.

2 *Totum*, they ſet a mark upon *Ceſar*, and *Euripides*, which broke Juſtice *regni gratiâ*, to get a kingdome. And *Plutarch* compareth our duties to a fiſh, which eaten ſparingly hurteth, but being eaten up all it is medicinable.

3 *Toto tempore*, continually, for they compared their good man to a *Tetragoniſmus*, all ſides alike, as a dye; no *camelion* or unconſtant.

III. For reward and puniſhment. They ſay God hath a ſheet of parchment made of the skin of the goat that nouriſhed him, wherein he noteth all mens

mens deeds, rewarding to the good *tres Gratias* in this life, and *campos Elyſios* in the life to come: And to the evil tres *Erinnias* in this life, and *Styges*, *Tartarus*, *Cocytus* anſwerable to *Topheth*, or *Gehenna* in the life to come.

And ſo the Jews before the Law, and the Gentiles both before and ſince, having both the effect of the Law, & the grounds of the rules, are as Paul ſaith, Rom. 1. 10. *inexcuſable.*

But if the Law were in their hearts before, to what end ſhould it be written? *Object.*

Adams fall broke it in pieces, and afterwards it grew dimmer and dimmer daily, and the ſhards ſmaller, ſo that they could hardly be put together: and therefore leſt that which was in the heart ſhould be clean put out, it was neceſſary it ſhould be written. *Anſw.*

How grew the Law darker and darker? *Queſt.*

1 Men did what they could to put it out; for when they communed with their own hearts, there was straight an accuſer; ſo that they durſt not look into themſelves; but as *Auguſtine* ſaith, *facti ſunt fugitivi à cordibus ſuis*; and therefore neceſſary they ſhould have the Law before their eyes, that ſo it might be brought to their hearts, *unde fugerunt*.

2 There came a *ſuperſeminator*, the devil put falſe principles into their heart, and choked up the true; as *Dij eritis*, *Bonum eſt quod prodeſt*, and ſuch like.

Queſt. But is any man able to fulfill the Law?

Anſw. *Paul* ſheweth from *Rom.* 1. 18. to *chap.* 7. 13. both Jew and Gentile to come ſhort herein, and that the very beſt, even the regenerate faileth in the manner; he doth it not *Totus*, for there is a Law in his members, that rebelleth againſt Gods law.

But

But how is God just to command a thing impossible? *Object.*

1 Though the matter be never so crooked to work upon, yet the rule must needs be straight. *Answ.*

2 Seeing God is perfect, his Law must needs be perfect also.

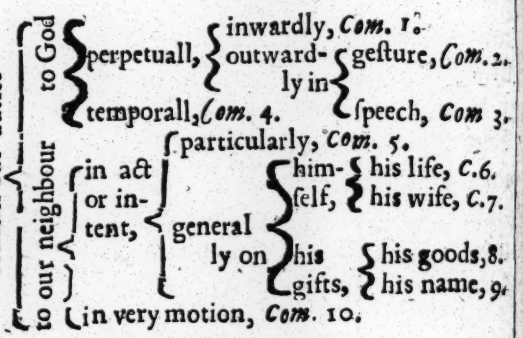
But why then were not we made able to do that which God commandeth? *Quest.*

Adam was made able; but he was like an evil servant, receiving money of his master to do his business, and he maketh it away; or else he is made drunken therewithall, so that he cannot do his Masters work. *Answ.*

But to come in particular to Moses Law.

The Law was at first ordained and given by God himself in tables of stone, *Exod.* 31.18. but when the tables by means of their Idolatry were broken, *Exod.* 32.19. *Moses* wrote it again,

gain, *Exod.* 34.28. and so it may be called *Moses* Law.



The Commandment is a perfect Law; and therefore forbiddeth and commandeth all things that must be left undone, or done: but not the hundreth part of this in the bare words without exposition: therefore there must be an interpretation.

Quest. From whence shall we have this interpretation?

Answ. Of the Levites, Gods Angels, and Ministers, *Deut.* 19.9. *Mal.* 2.7.

2.7. And this interpretation must be examined by the rules of interpretation, which are two:

1 Extension, for the breadth of the Commandment.

2 Limitation or restraint, for the narrownesse.

For extension, the Jews set down 13. rules, reduced by Christians to these 6.

1 Every precept is both affirmative and negative, *fac & non fac, Psalm.* 34. 14. *Fly evil, do good:* according to the Logick rule *à contrariis.* And by this rule the Rabbines gathered 248 affirmative precepts, according to the number of the joynts of our body: and 365 negative, after the dayes of the year: both added make 613, according to the letters of the Ten Commandments in Hebrew.

2 Every precept conteineth all the *Species* that are under it: they are reduced by *par* and *æquipollens*, if *impar*, *à minori*: as we

we must honour our Parents, much more God.

3 Every precept is spirituall, *Rom.* 7. 14. *Humana lex ligat manum & linguam, Divina vero ligat animam. John* 4. 13. God will be worshipped *in spirit and truth.*

4 All the means to any offence are forbidden, and to the things commanded, the means are also commanded: and this is, *ambulare per viam regiam.*

5 All the signes are commanded and forbidden, as well as the things themselves; as *Esay* 3. 16. 1 *Tim.* 2. 9 *Zephan.* 2. 10.

6 We must not be accessaries to any fault, for the principall doers and consenters are both alike.

And we may be accessaries to other mens sinnes in { 1 unlawfull things. 2 lawfull things.

I. In unlawfull things there are six partakings.

1 *Jussio,*

1 *Jussio*, as *Esay* 10. 1. They that decree wicked things; so *Dan* 3.4. *Nebuchadnezzar* for his Image, and 1 *Sam.*22. 18. *Saul* to *Doeg* for the killing of the priests, Act.23.2. *Ananias* commanded to smite *Paul*; and this may be also by writing, 2 *Sam.* 11.15. *David* concerning *Uriah*: 1 *King* 21. 10. *Jezabel* concerning *Naboth*.

2 *Permissio*, *Levit.*20 4. *Rom.* 13.14. 1 *Sam.*3. 13.1. *King.* 20. *Joh.* 19. 16. And therefore the Magistrate hath the sword put into his hand, *ut mali, si non dimittant voluntatem, amittant facultatem peccandi, Augustine.*

3 *Provocatio*, *Job* 2. 9. *Jobs* wife. 1 *King.* 21. 25. *Jezabel.* *Gal.* 5.26.

4 *Consilium*, *Psal.* 1. 1. *Genes.* 49. 16. *Ezra* 4. 5. 2 *Sam.* 16. 21. *Mark* 6. 24. *Herodias*. *John* 11.49. *Caiaphas*. *Acts* 19.29. *Demetrius*.

5 *Approbatio*, *Rom.* 1. 31. favour-

favouring the wicked; whether it be directly approving them, as 1 *Tim.* 5. 22. laying on of hands: or being an instrument by action, 2 *Sam.* 11. 16. *Acts* 8. 1. *Saul* consented to *Stevens* death: *Psal.* 50. 18. thou art partaker with the adulterer; whereas we ought to find fault with offenders, *Levit.* 19. 17. For as *Augustine* saith well, *Quemadmodum malus sermo ducit in peccatum, sic silentium relinquit in peccato.*

6 *Defensio*, *Prov.* 24. 24. and *Prov.* 16. 29. *Psal.* 55. 22. *Esay* 5. 20. that call good evil, and evil good, excusing it, as *Ezek.* 13. 10. and 16. dawbers: an example hereof we have, 1 *Kings* 22. 6. and 11.

II. In lawfull things also another mans sinne we may be partakers of. For if that we are to do, be not in the Commandments, and we know that the use thereof will offend our brother,

ther, and be a ſtumbling-block unto him, we muſt not uſe it for his offence. But if it be in the Commandment, we muſt do it whatſoever come of it: For as *Auguſtine* ſaith, *malo ut ſcandalum committatur, quàm ut veritas omittatur.*

And thus much of the Extenſion of the Commandments.

For the limitation or reſtraint of the Commandments, it is and hath been much abuſed. As we ſee in the *Phariſees* reſtraining, *Non jurabis* to *non pejerabis*, or *non jurabis per Deum*; but our Saviour reproveth them by the firſt rule of extenſion.

So *Non occides*, that is, ſay they, *non occides innocentes*: but Chriſt by the third rule of extenſion ſheweth, that it reacheth to anger, which is æquipollent to murder.

So for Adultery they would have as many wives as they liſt; but Chriſt by the fourth rule of

of extenſion taketh away the means of adultery, that we muſt not look on a woman to luſt after her.

So that we may erre in reſtraining too much: and therefore in reſtraining we muſt obſerve theſe three rules.

1 *Diſpenſation*: And this is rather Gods right then other Princes; for God doth according to equitie, but they oftentimes by affection. We ſee God himſelf diſpenſed with the ſecond Commandment, in ſetting up the brazen ſerpent: but this rule is not for our times to follow examples that are diſpenſive, unleſſe we have the like diſpenſation.

2 The ſecond rule of reſtraint is from the nature of the precept affirmative or negative, the affirmative bindeth us not *ad ſemper*, as the negative doth; and this rule is ſure and infallible.

3 The

3. The third rule is altered by divers occasions, and is called *Antinomia*, a conflict of laws, when one law is opposite to another, and so one of them must needs have a restraint.

And for our direction in this restraint, we must understand that *Nemo est inter duo peccata, quin pateat exitus sine tertio.*

And we may obtein this *exitus*, or deliver our selves on this manner.

1 If the precepts that seem repugnant may be agreed, there is no more to do, but to reconcile them: wherein *Herod* erred, for he needed not to have performed his promise, for his oath was no oath.

2 If they cannot be agreed, *agat id ad quod est obligatus*: for God hath ordained things in their order, 1. his own glory which passeth every mans salvation: 2. our salvation: 3. the salvation of others: and every one

one of these must be respected in his order, first, Gods glory; secondly, our own salvation; and thirdly, the salvation of our brethren.

And this Antinomia we may consider

1 Between the first and fifth Commandment, but this conflict is easie; for how can we obey man, when God which is stronger holdeth us back? And again, we are not bound to obey them further then they are bound to obey God, so that our rule must be, Honour them, so as God be not dishonoured,

2 Between the three first Commandments, which are perpetuall, and the fourth which is temporall: Every mans reason will preferre the perpetuall before the temporall.

3 In the second table, *Thou shalt not kill*, and yet we must give *cuiq; debitum*, to every man his due that he deserveth: and

some

some deserve death, and therefore it were injustice not to give it them.

Or else we may answer, that it is Gods cause to execute the just office and duty of a Magistrate: and we may do that in Gods cause, which we may not do in our own. And it is Gods Commandment, that he that will not have the direction of the Law, must have the correction, *aut faciendum, aut patiendum*, as we have shewed before.

There are yet three generall things to be noted in every Commandment.

I. That they are all in the second person singular.

Whence we learn,

1 That they appertein to all alike.

2 That they must be particularly applied.

II. That they are all with the verbe of the future tense.

Whence we observe,

1 That

I. That we have broke them in times past.

II. That the keeping of them should continue with us for ever, even so long as it may be said, *Thou shalt*.

III. That they are for the most part of them negative.

Whence we note

1 The confirmation of the rule of extension to include the affirmative: for *qui prohibet impedimentum, præcipit adjumentum*

2 That we are more fit by nature to receive a countermand then a commandment; because we are by nature full of weeds which must be rooted out before any good thing can be planted in us.

And now to come to the exposition of the Coumandments themselves.

THE

The first commandment.

THE first Commandment hath in it three things.

1 We must have a God.

2 Him for our God.

3 Him alone, and none else.

1 We must not be our own gods, for so came the first mischief, *Dii eritis*. So that we must not do or judge after our own affections, but acknowledge a superiour to teach us to know good and evil: and when it teacheth, obey: for so religion doth follow God.

2 All other gods are no gods, and therefore their service errour, and their religion false.

3 None but he can reward

and punish as he can: and therefore he alone must have the glory.

Object. Seeing idoles are nothing, 1. *Corinth.* 8. 4. and therefore no gods, and all things in the world are no gods; it may seem strange to bid us have no other gods, when there are none.

Answ. To have, is to acknowledge or accompt; so the meaning is, we must not have any other gods in accompt or estimation: we must accompt nothing as god, but God alone.

God the Lord we must have for our God, and him alone: and him we must have in knowledge and in regard.

For the first commandment is divided as the soul is. Now the soul hath two parts.

1 The mind or understanding, whose duty is to know God; for *ignoti nulla cupido*: and knowledge breeds faith.

2 The

2 The will and affection, whose duty is to regard God, and to love him. So God must first be known, then loved, and love breeds obedience.

God is known by his attributes, which are 10. *Majestie, Truth, Unchangeablenesse, Will, Justice, Mercy, Knowledge, Power, Ubiquitie*, and *Eternity*.

The two essentiall attributes are

his { *Justice* / *Mercy* } of these we must have { *knowledge.* / *love.* }

If to *Justice* and *Mercie* we adde the other eight, we shall know him the better, and love him the more.

From *knowledge* apprehending { *Justice* / *Mercy* } cometh { *fear* and *humility.* / *hope* and *love.* }

The fruit of { *hope* / *love* } is { *invocation in prayer.* / *obedience* and *patience.* }

First for knowledge.

Knowledge.

The Law is *doctrina agendorum*. Every action must be with a motion, every motion with a will, will with a desire, desire with knowledge: therefore take away knowledge, and take away all.

Some argue out of *Act.* 17.30. *That God regarded not the time of that ignorance*: and so labour to excuse ignorance, as no sin, when it is (as they call it) invincible; namely,

1 In children, { which have not the use of reason.
2 In fools, }

3 In them which have lost their knowledge by disease or sickness.

4 When the means of knowledge cannot be had. But this is not invincible; for the law of nature

nature may teach them. But indeed none of these can take away the sin; they onely lessen the same, and excuse *à tanto*, but not *à toto*.

But there are two kinds of ignorance worse then these; namely,

1 *Affectata ignorantia*, Psal. 36. 3. When they will not understand; and this many skilfull men have, being desirous to remain in an errour or a sin, *nectunt argumenta* in defence of it.

2 *Supina ignorantia*, retchlesse ignorance, *quando habent à quo discant, & tamen non discunt.*

To know God aright, we must *removere impedimenta*: Within us, our own reason, *Deut.* 12.8. *Eph* 4.17. 2 *Cor.* 1.11. Without us, traditions, 1 *Pet.* 1. 18. customes of the time, or fashion of the place, 2 *Chron.* 17. 4.

Thus much of knowledge.

Now the fulnesse of knowledge bringeth a second duty

which is a full perſwaſion, a conſtant faith.

In Divinity there are three kinds of faith.

1 *Generall*, *Heb.* 11. 6. That God is.

2 *Legal*, To believe the Law, the promiſe, the puniſhment, and the reward, *John* 5. 16.

3. *Evangelical*, which is not for this place. We are now to ſpeak *de fide legali*, whoſe object is *Heb.* 4. 2. *the Word of God.*

Faith is *cœleſtium*, and *terreſtrium*: the ſecond a means to the firſt.

To *fides terreſtrium* there are ſometimes means, and ſometimes none.

We muſt believe whether we have means or no means. If we have means, we muſt uſe them; not ſeek extraordinary, when we have ordinary.

But yet not truſt in the means;

means; neither our art, *Ab.* 1. 8 our goods, *Job* 34. 21. mighty men, *Psalm* 146. 3. But,

1 For a right judgement of them, *Deut.* 8. 12. we must know that it is not bread, but Gods decree nourisheth.

2 For the right use of them: because without Gods blessing they are nothing; therefore seek strength for them from a further power, then is in them, 1 *Tim.* 4. 4.

The duty of faith is to stirre up fear.

Fear. The object of fear is principally Gods judgement and justice, in which judgement do concurre all things that may cause fear. For it is

1 *Futurum. Matth.* 24. 6. Though all this be thus, and thus, yet the end is to come, and shall be worst.

2 *Propinquum*: Because God

is every where, and all things are naked before him, as it is *Heb.* 4. 13.

3 Above our resistance, *Psal.* 120. 2. 1 *Cor.* 10. 11. and this hath in it four things.

1 Punishment, 2 *Cor.* 5. 10.

2 Fearfulnesse. Violent fire, *Heb.* 10. 27.

3 Suddennesse, 1. *Thess.* 5. 3. *Prov.* 39.

4 It is without remedie.

Now as judgement is the object of fear, so because *metuitur ille qui malum infligere potest*: therefore in God we consider

1 his authority; he is a King, *Mal.* 1. 6. God above all, *Esa.* 49.

2 his power; mighty and furious.

3 that we all lean and depend upon him; and he seeth and knoweth all our faults.

Fear is of two kinds

1 *Timor servorum*, of a defect

fect in our selves, and this a good fear, *Rom.* 8. 15. It is best of all to be a sonne, but better a servant then an enemie: as *Augustine* saith, *Si non potes propter amorem justitiæ, fac propter timorem pœnæ.*

2 *Timor filiorum*, which proceedeth of love, *Psal.* 19. 9. Love casteth not out this fear, 1 *John* 1. 18. But we must make, it as *Solomon* saith, *Prov.* 1. 7. the beginning, and *Eccles.* 12. 13. the end of all.

Here are forbidden hardnesse of heart, *Eccles.* 8. 12. and want of fear, *Psal.* 50. 21.

The means to beget fear in our hearts are

1 The consideration of such Scriptures as set forth Gods Judgements, *Heb.* 5. 4. *Isa.* 66. 8.

2 The consideration of those *tria novissima*:

1 Our end by death *Psalm.* 90. 12.

2 Our account after death, 2 *Cor.*5.10. *Heb.*9.27.

3 The terrour of hell-torments.

The example of Gods judgements for ſinne.

1 Upon the whole world which he had made.

2 Upon his Church the quinteſſence of the world, when they ſinned in the wilderneſſe.

3 Upon his Saints the quinteſſence of his Church: as *David* his beloved.

4 On the angels in heaven offending.

5 On his ſonne when he took our ſinnes upon him, and felt the bitterneſſe of Gods juſtice: of which one ſaith well, *Magna amaritudo peccati, quæ tantam amaritudinem peperit.*

After fear cometh humility. Humility was reſembled of old by caſting duſt aud aſhes on their

their heads, as not worthy to be above the ground.

True humility is to give all glory to God, and none to our selves, from whence will follow exaltation, *Luke* 14. 10.

The graces of God are compared to waters, *Isa.* 12.3. *Rev.* 7.17. and as waters poured upon hills will not stay but run down to the lowest places and fill the valleys, so say *Augustine* and *Chrysostome*, the graces of God descend unto the lowliest and humblest, and abide not with any other.

Humiliation cometh by knowledge of our selves what we are, and what we ought to be: which truly to know, is the true γνῶθι σαυτόν.

The nature of true humility is,

1 To ascribe nothing to our own power, *Deut.* 8. 17.

2 Nothing to our own merit, *Deut.* 9.5.

Hu-

Humility teacheth us to deny our ſelves, *Matt.* 16.24. to go *in fundum* into the centre of the earth, and there to ſee *noſtrum nihil*; and ſo reſigne our reaſon as not worth obeying, and our will as not worth the following.

Humiliation hath this priviledge, that he that is thus made low cannot fall: for there is nothing lower then the earth, and ſo no fear of the threats of cutting or caſting down.

And it hath alſo the promiſe of exaltation, which paſſeth reaſon: But God that made all of nothing, and light out of darkneſſe, hath made humiliation the way to exaltation. The humble ſhall be exalted, but *ſuperbus miſer indignus miſericordia.*

Humility comprehendeth three things.

1 *Humiliationem cordis*: to deſire that God may have all the glory.

2 To

2 To restrain our appetite from desire of degrees of excellency.

3 Submission to our brethren, *Psal.* 131. 1. *Phil.* 2. 3.

Pride, the contrary to humility, is either in the subject, or in the object. In the subject; in superiours disdain, as *Saul* to *David* in the triumph. In inferiours murmuring, as in Korah. *Pride.*

In the object, and that either in respect of the gifts, whether they be outward or inward; or in respect of something, which onely seemeth, and indeed is not, as *Revel.* 3. 17. *Laodicea*, worse then the devil, for he had something to be proud of.

Satan saith of himself, *Isa.* 14. 14. *Ero similis altissimo*: and to our first parents, *eritis sicut dii*, Gen. 3. 5. But we must learn not *similis Deo*, but *humo*, that is, *humilis*.

Pride is in five things.

1 In thinking we have that which

that which we have not, *Revel.* 3. 17. *Laodicea.*

2 In thinking every little good we have greater then it is, 2 *Corinth.* 10. 4. *Ezek.* 25. 21.

3 To attribute that we have to our own power, as did *Nebuchadnezzar*, *Dan.* 4. 27.

4 To make our selves the end of that we do, or of that we have, as did also *Nebuchadnezzar*, *For the honour of my majestie.*

Of these two last there are two signes,

1 If, being rebuked for misspending Gods blessings, we say they are our own, and we may do with our own as we will.

2 If we murmure against God when he taketh away any of his gifts from us. For seeing we have nothing but that God hath lent us, we must be content to pay him that we ow him.

3 To give more excellency to our selves then to others. This was the *Pharisees* fault, though he did attribute all to God, yet he said he was better then other men, *Luke* 18.11.

The means to pride are

1 Because those things which should humble us puff us up, and make us proud.

2 Whereas other sinnes are in base and vile things, pride is in excellent things: and when all other sinnes are beaten down and consumed to ashes, even of those ashes ariseth pride: yea we are proud that we are not proud and so pride cometh even from humility.

There is also forbidden in this commandment constrained humility; such as was in *Pharaoh*, who was humble for a time, so long as Gods hand was upon him, but no longer. Such men *Bernard* calleth *humiliatos*

atos non humiles.

Neither must we be so humbled as to give back in a good cause, for *detrimentum veritatis non est commendatio humilitatis.*

We must thus think of the evil that is in us, that our evil passeth all mens: Of the good that we have, that there is more in others then in us.

The means to humility.

1 To consider the baseneſſe of our metall, that we are but dust and ashes, and this will bring us to that humility that is in the brain.

2 To bring it into our heart, we must consider that we are sinners, bondmen and slaves to Sathan, not having in us one good thought.

3 To consider our afflictions and diseases, the forerunners of death.

4 To consider the examples of humility, and especially Christ,

Christ, whose birth, preaching, miracles, and death, were all in humility.

Signes of humility.

1 In speech, not to talk of high matters, and proud things, *Phil.* 4. 11.

2 To set ever before us *bona aliena, & mala nostra.*

3 To suffer backbiting and shame, *Psal.* 34.

4 To be content to be condemned that God may have the glory.

Now as out of knowledge apprehending Gods justice came fear: so out of the same, apprehending mercy, cometh hope and love.

And as true fear is *timor humilians* joyned with humility: so true humility hath joyned with it hope, least it should drive to despair; as in *Judas*, *Matth.* 27. 5.

To hope is to look for Gods mercy

mercy, which is *porta spei*; whence all good things come.

Faith in respect of our weakness bringeth fear; and in respect of Gods mercy bringeth hope.

Faith believeth the promise: hope looketh for it: for that may be believed, that is not hoped for, as hell.

Of faith, hope, and charity *Bernard* saith,

Fide } *reposita sunt bona*
Spe } *mihi reservantur.*
Charitate } *curro ad illa.*

Fear cometh by the faith of the Law, and hope by the faith of the Gospel.

The use of hope is twofold.

1 That we rest in hope in this life.

2 That we rest not here, but look for a better.

As our life is a sea, hope is compared to an anchor, where-

by

by we hold fast.

As it is a warfare, our hope is an helmet to save our heads from hurt.

As the body liveth *spirando*, so the soul *sperando*: and if it come once *desperare*, then the party is in a miserable case.

In hope three things are to be regarded.

1 We must take heed, that as we went out of our selves by fear, so we do not by hope return to hope in our selves; but our hope must be in God. *Psal.* 39. 7. 1. *Pet.* 1. 21.

2 It must be of things to come; for hope that is seen is no hope, *Rom.* 8. 24.

3 The things we hope for must not be looked for with security, as if it were an easie matter to be atteined: But 1 *Cor.* 9. 27. we must *chasten our bodies, and bring them in subjection.*

In

In the nature of hope there are

1 Joy, because we hope for that which is good.

2 Grief, because the good we hope for is delayed. Now because *dilatio boni habet rationem mali*, therefore our hope cannot be secure.

And the remedy of the delay is onely patience, as *Augustine* saith in *Psalme* 3. 6. *Sustine tu ipsum qui sustinuit te: Si sustinuit ille te dum corrigeres vitam malam, sustine tu illum dum corrigit vitam bonam.* And therefore hold fast, *Heb.* 10 23.

Basil compareth the Gospel to a net, and fear to be the lead which maketh it sink, and keepeth it steddy; and hope the cork which keepeth alwayes above: without the lead of fear it would be carried hither and thither; and without the cork of hope, it would sink down.

For

For outward things, or Gods temporall gifts, there is a desire lawfull, when God giveth lawfull means to come by them: but we must take heed that we do not *malè agendo quærere.*

The object of hope is *possibile, bonum arduum.*

That good we look and hope for is to come, or else it were no hope; and not onely *futurum*, but *arduum*, hard to come by: possible, but hard.

Presumption.

And from these two come two extremes of hope, which are here forbidden, *presumption*, and *desperation.*

The first extreme is, when we consider it to be possible but not hard, and so wax idle, and fear not, but fall to presumption.

This Presumption is

1 When we presume of our selves, and our own strength, whereas we must know that there *Psal.* 30. 6

there is *gratia præveniens*, before we can do any good: and so also *gratia perficiens*, to continue in well doing, and to bring it to perfection. So that of our selves we can do nothing, *nisi gratia præveniat, & subsequatur.*

Psal. 23. 6.

2 When we presume of others, and hope of help from them: whereas we must know that if God will strike, no man can withstand him. *Fiduciam hominicum Deo præstat solus Deus homo.* i. *Christus*, for he is the onely shield between us and Gods axe.

Psal. 18. 13, 15.

3 When we presume upon God, not grounding our selves upon his Word, which begetteth faith, and faith begetteth hope. And this is a false hope to presume upon Gods mercy without repentance for our sinnes, or amendment of life.

Desperation.

The second extreme is, when we consider this *bo-*

num

num futurum to be hard, & not possible to be atteined; And this is called *desperation*. And is

1 That which cometh of sensuality; when this *bonum futurum* hath either no tast unto us, or it is not esteemed by us: this is *Epicurisme*. Let us eat and drink, to morrow we shall die.

2 That which cometh of too great sorrow, when we imagine that there is such a thing in the creature, as exceedeth the power of the Creatour; which was *Cains* errour. For Gods mercy is greater then our misery: it is above all.

The fruit of hope is prayer.

Interpres mentis oratio; è spei operatione oratio; precibus non passibus itur ad Deum. Therefore *ascendat oratio ut descendat gratia.* *Prayer.*

By

By prayer is not onely meant open prayer, which is called the
Hos. 14. 3. calves of the lips, (which is not in this first commandment) but the inward meditation of the heart, 1 *Cor.* 14. 5. *Esa.* 38. 14. *Rom.* 8. 26. the groning of the spirit, and private prayer in private families.

Prayer is called *clavis diei*, and *sera noctis*, the key to open the day, and the barre to shut in the night.

It works miracles in all the Elements.

In the air. *Elias* by prayer shut up the middle region that it could not rain, 1 *King.* 17. 1.

In the fire, 2. *King.* 1. 10. prayer brought fire from heaven to destroy the captains and their fifties.

In the earth, *Psal* 106. 17. At *Moses* prayer the earth opened, and swallowed *Corah*, *Dathan*, and *Abiram*.

In

In the water. *Exod.* 14. 16. the Red Sea was divided by prayer.

In the heavens. The Sunne stood still; as we reade *Joshua* 10. 12.

In earthly things. *Exod.* 17. 11. when *Moses* held up his hands, *Israel prevailed.*

In death. *Esa.* 38. 5. *Ezekiah's* life lengthened.

With God himself. *Exod.* 32. 10. when *Moses* prayed, God as though he suffered violence, bad him *Let me alone.*

Quest. But how may I miserable man be bold to pray to the eternall God?

Answ. As one saith, *Non tuâ præsumptione, sed divinâ permissione:* for God commandeth it *Psal.* 50. 15. And if we pray we shall be delivered out of trouble, *Psal.* 91. 15. *Act.* 2. 21. but if we do not, we shall be cursed, *Jerem.* 10. 25.

But if we joyn these two

places together, *Matth.* 7. 8. *Unusquisque qui petit accipiet*, and *John* 17. 23. *Quæcunque petieritis*; it will make us pray with great confidence, if *omnis omnia accipiet*.

Invocation is here commanded; wherein is,

1 A lifting up of our soul to God with confession of our sinnes, *Psal.* 25. 1.

2 A pouring forth of our hearts to declare our desires, *Psal.* 142.

Prayer is either
- 1. Petition for
  - our selves,
    - *deprecatio*, δέησις.
    - *precatio*, προσευχή.
  - others, *intercessio*, ἔντευξις.
- 2. Thanksgiving, εὐχαριστία.

Deprecation.

Deprecation must be as *James* 5. 13. in time of affliction, or fear of evil; because *Remotio mali habet rationem boni*; and so cometh

cometh under hope, and so to be prayed for.

Deprecation is in three things.

1 *Ut malum avertatur, Dan.* 9. 16. to prevent an evil before it come.

2 *Ut malum auferatur*: To be delivered out of it, *Psalm.* 25. 21.

3 *Ut minuatur.* That it may be no more then we may be able to bear it, *Psal.* 85. 4.

We must not say as commonly we do, I would I were out of the world: but as Christ prayed for his Disciples, *John* 17. 25. not that he would take them out of the world, but deliver them from evil. And so doing, we have Gods promise, not to be tempted above our strength, 1 *Corinth.* 10. 13. for either our strength shall increase as the crosse increaseth, or else our trouble shall diminish.

Precation.

Precation is the desiring of something that is good: and this is very usuall in the Psalms. It hath three degrees.

1 To give to them that want.

2 To stablish and confirm them that have.

3 To increase it in them that have little.

Here we must observe certain steps: first, pray for the Holy Ghost, and then for temporall things, *secundùm voluntatem ejus*: and here *resignatio* is an excellent virtue: to submit and resigne all we have, yea, even our selves into Gods hands, 2. Sam. 15. 25. *Here am I, let him doe me as seemeth good in his eyes.*

Quest. But doth *omnis omnia accipere?*

Answ. Surely many ask and receive not: and then seeing God hath commanded us to ask, and if we do not ask he is offended with us; surely therefore the cause why we receive not must be in our selves, and in our asking.

So

So that in asking this we hold,

1 That it is not a demonstrative signe of grace and favour alwayes to have our prayers heard, and our requests granted, *Psal.* 78.29 and that the devils sometimes have their requests.

2 We must know, that the denying of our requests is not a signe of reprobation; as we see in *Paul*, 2. *Cor.* 12.8. and that God doth not deny us our just requests, but deferre the granting of them, that we might ask more earnestly, and esteem them more highly; for *Desideria dilatione crescunt & citò data vilescunt.* Or else God deferreth the granting of our requests to bestow a better thing upon us, as grace to *Paul.* Or if our requests be not made aright, then they are like childrens prayers, that will ask a knife to hurt them, as well as bread to feed them, and those things *non*

accipiendo accipimus.

Intercession.

Intercession is to pray for others: of this *Augustine* to *Ambose, Frater, si pro te solùm oras, solus pro te oras; si pro omnibus oras, omnes pro te orant.* For the Church, *Psalm.* 122. 6. for governours. *Rom.* 15. 30. for our naturall brethren, 1. *Joh.* 5. 16. for our enemies, *Matth.* 5. 44.

And these prayers are most effectuall, for *qui pro aliis orat, is pro se laborat*: for though it profit not them, it shall profit himself; his prayer shall be turned into his own bosome, *Psalm* 35. 13.

Thanksgiving. Esa. 65. 24. *Matth.* 7. 8. *Psal.* 116. 12.

Thanksgiving is the last point of prayer: Gods glory is the chiefest end: and therefore whether we receive before we ask, or when we ask, it is reason we consider *Quid retribuam?*

The Heathen could say, *gratus animus est meta benignitatis*: And it is the condition of the obliga-

obligation wherein God hath bound himself by his promise to heare us, *Psal.* 50. 15. *thou shalt glorifie me*; so that if thou dost not glorifie him by thanksgiving, thou breakest the covenant, and art an usurper.

Thanksgiving standeth in foure things.

1 Confession, that we have received it from heaven, and not from our selves; as *Augustine* saith, *Ut is qui confitetur habere se quod non habet, est temerarius; sic qui habere se negat quæ habet, ingratus; ideóque utendum est ut datis non ut innatis, ut alterius non nostri.*

2. Contentation, when we rest in the gifts of God, and are satisfied with that which we have, *Psal.* 16. 6.

3 Annunciation, to tell it to others what God hath done for us, *Psal.* 66. 14. in the congregations, *Psa.* 111. 1, yea to all nations, *Psal.* 56. yea to all poste-

ritie, *Psal.* 22. 31. not to keep close the graces of God.

4. Exhortations to others to do the like, *Psal.* 95. 1. and if there were no men, we should call upon the creatures, *psal.* 148.

Thanks is never truly given to God, but there is a better thing received; as *Bernard* saith, *Ascensus gratiarum est descensus gratiæ*: and grace fails when our thanks fail.

But to speak a little more concerning that question, *quare non omnis omnia accipit quæ petit?* for the matter of our petitions

Right invocation must be,

1 *Animata*, our hearts set upon it, therefore it is that *David* chargeth his soul to praise the Lord: our prayers must be with understanding, or else they are without life, therefore saith *Paul, I will pray with the spirit and with the understanding also* 1. *Cor.* 14. 15.

2 Our

2 Our prayer must be constant, not like the waves of the sea: but seeing prayer is *in erpres spu* and *abbreviariũ fidei*, therefore it must be as an anchor to take fast hold, not wavering or slipperie, *James* 1. 6. *Psal.* 145. 18.

3 With humility, or else it is no prayer: a form whereof we have *Dan* 9. 18.

4 We must not make absurd prayers, *orationes sine ratione*; namely, when we do *accedere pro pace, sive pro remissione peccatorum, & ipsi peccata retinemus*, as *Tertullian* saith: How can we say to God forgive me, and to our brother pay me? We must give therefore if we will receive; and We must forgive, if we will have forgivenesse, *Prov.* 21. 13. *Matth.* 11. 25.

5 We must not set dayes to God, wherein if we be not heard we will leave prayer and God too, but we must pray continu-

ally without fainting, 1. *Theſſ.* 5. 17. *Luke* 18. 1.

Means to Prayer.

Prayer is the means of all other graces; therefore it hath no means, yet helps it hath.

1 To conſider our own imperfections; to have as it were a table of our wants.

2 To conſider Gods benefits, to have a regiſter of them.

3 Faſting, which is as it were the wings of Prayer. As *Auguſtine* ſaith, *Jejunium orationis robur, oratio vis jejunii.*

4 To deſire other mens prayers to help us, as one ſaith, *ſi oratio tua fulmen ſit, aſſcendat ad cœlum ſola & per ſe: ſi non, ſit grando inter imbrem*; that is, aſſume the prayers of the godly.

After the obtaining of that which we pray for, followeth *Love*: & whereas we ſaid before that to love a thing, was firſt to know it, and then to eſteem it; this

this esteeming doth properly appertain to love.

Love is 1. *Concupiscentia*, when we love to the end to receive some good thing of him whom we love, called *amor mercenarius*.

2 *Benevolentia*, without respect of any good looked for, called *gratuitus*.

Others divide Love to be,

1 *Quoniam*, because he hath heard our voice.

2 *Tamtsi*, though he kill us. *Job*.

We may also distinguish love, as if we should be said to love our meats and our friends.

In the one we love our own good, *quod cupimus*.

In the other, to do them good *quibus benevolumus*.

The Apostle saith, 1 *Cor*. 15. 46. *That is not first which is spirituall, but that which is carnall*. Which *Augustine*, *Basil*, *Ambrose*, and *Bernard* referre to faith

faith, & love: ſhewing that *Cæſars* virtues were in greater accompt then *Cato's*; *Cæſars* being courteſie, affabilitie, clemencie, liberalitie, &c. *Cato's* conſtancie, faithfulneſſe, juſtice, &c. becauſe theſe reached not to the commodity of others, as the former did. That which is naturall will be firſt *concupiſcentia*, before it be *cupiditas*.

And becauſe *nemo repentè fit ſummus*, we muſt take this *amor mercenarius* a the inchoition and mean, whereby to attain to the other, which is *gratuitus*.

Love is the greateſt virtue, even above faith and hope.

1 In breadth; for faith and hope are within the bounds of mans perſon, but love is to God himſelf, and from him to our friends, yea our enemies; *Beatus qui amat te, & amicos in te, & inimicos propter te*, ſaith *Auguſtine*.

2 In length; where the other

ther end with life, love is after this life, even in heaven.

And whereas faith and hope are in us, but not in God at all, love is in God; yea he loved us first, as *Bernard* saith, *Nescioquid amore majus: deduxit Deum de cœlo, hominem invexit in cœlum, Deum homini pacavit, hominem Deo reconciliavit.*

And then seeing *magnes amoris est amor*, and God hath loved us first; great cause have we to love God again, who hath loved us,

1 *Prior, John* 4. 19. *Durus est qui amorem non rependit.*

2 *Tantus*, as *Aug. non licet conari exprimere quantus.*

3 *Tantillos*, as small as could be; even before we were, *Rom.* 9. 11.

4 *Tales, Rom.* 5. 10. when we were enemies.

5 *Tantum*, as we may see in God,

1 The father, his *tantum, Joh.* 3. 16.

3.16. *sic*, so greatly, that he spared not his own Sonne.

2 The Sonne, his *tantum*, content to leave heaven, and to come down and suffer,

1 Ignominie, *Matth.* 27. 63.

2 Povertie, *Luke* 9. 58.

3 Sickneſſe, *Esay* 53. 45.

4 Hatred, *John* 5. 18.

5 Death it ſelf. *John* 15. 13. And all for our ſakes, for the love he bore us.

3. The holy Ghoſt, his *tantum*, to come and dwell with us when Chriſt left us, *Rom.* 5. 5.

So that we may ſay, *What could God do more?*

6. *Gratis*, *Pſal.* 16. 2. he can receive nothing of us but love; *Nihil autem decentius quàm ut amor amore compenſetur.*

Now how much ſhould we love God again?

Bernard anſwereth this queſtion; *Quia feciſti me, ideo me tibi debeo; nunc autem cùm renovaſti, quantum? Dicto me feciſti, ſed renovaſti*

renovasti multis dictis, factis, passis: And with the second making there came the gift of God himself; *Nisi dedisset se pro te, non reddidisset te tibi: Si me solum mihi reddidisset, potui me illi denuo; at cùm se mihi, quid illi reddam?* Yet that which followeth is our comfort, *Etenim si non possim quantum debeo amare, ultra quod possum, si possim, velim; & si minus reddo, quia minor sum, quia tamen totâ animâ diligo, nihil deest.* And so this we must labour to attain unto, to love him with all our heart, and all our soul.

Our love to God may be examined by this, whether we be *contenti lege Domini*; for *qui regem amat, legem amat*; and so it is with God and his Law.

The contrary to this is *amor mundi*, and *amor sui*.

Means of Love.

Amongst many, one means to

to make us love God is the consideration of the profit we shall reap by it: He hath given his Sonne for a price, his Spirit for a pledge, and he reserveth himself for a reward, *Dedit Filium pretium pro nobis, Spiritum sanctũ testem, & seipsum pro nobis servat daturus coronam.*

Signes of love are

1 To think of God with a deep thought, a long thought, and an often thought, *cogitatione profundâ; continuatâ, crebrâ*, for *Matth. 6. 21. ubi thesaurus, ibi animus.*

2 To esteem well of the pledges of Gods love, the Word and Sacraments.

3 *Vbi amor ibi oculus*, as *Esaus* eye was on the pottage, *Gen. 25. 31.*

4 A grief for Gods absence from us, *Psal. 120. 5.*

5 Not to think the time long that we serve him, as *Jacob* because

becauſe he loved *Rachel*, thought ſeven years a ſhort time, *Gen.* 29. 30.

6 To be afraid to looſe him. *Quod cupis habere, times perdere: cuicunque cupis conjungi, ab eo times ſeparari.*

7 To be grieved when we think we have loſt him, and feel not our former comfort.

8 To have a care to recover Gods love again. *Pſal.* 132. 4.

9 If we can be content to love God ſo much the more, if all men beſide our ſelves ſhould hate him, as *Pſal.* 119. 127.

10 If neither water can quench it, nor fire conſume it, but we can forgo all for it.

Now the two effects of love are obedience, and patience.

Of obedience *Gregory* ſaith, *probatio dilectionis eſt exhibitio operis.* Obedience then as the active, and patience as the paſſive, do both depend upon love.

Love

Love between equalls is called *amicitia*, but where one party is superiour, *reverentia*, or rather *observantia*, the naturall act whereof is obedience.

And though Christ be our friend and our brother, yet the Apostles call themselves his servants, and *Rom 6. 16. Whom ye obey, his servants ye are.*

In the Lords prayer in the first petition, we desire to glorifie Gods name: and that is by the Kingdome of God coming, and that cometh by doing his will, which is obedience.

Nihil facit bonos vel malos mores, sed boni vel mali amores, Augustine.

The causes of all evil, and of the want of obedience are these, { *Amor malè inflammans.* / *Timor malè humilians.*

That our obedience may be true, there must be *idem velle*, and *idem nolle* betwixt God and us,

us, ſuffering all our actions and all our wils to be ruled and directed by Gods will.

Though ſacrifice be acceptable unto God, yet obedience is better then ſacrifice.

1 In obedience *offertur propria voluntas*: that which is our own, as it is dearer to us, ſo it is better accepted of God: but in ſacrifice, we offer ſtrange fleſh, and not our own.

2 In obedience we offer up our ſelves a living ſacrifice: in the other, dead fleſh of ſlain beaſts.

3 In ſacrifice the things may be our own, but in obedience we offer our ſelves: and *obedientia non poteſt plus dare quàm dedit; dedit enim ſe.*

4 Obedience is *juge ſacrificium*, a perpetuall mortifying of the will, reaſon, and members, &c. whereas ſacrifices are conſumed in an houre.

Obedience is a compound word

word of *ob* and *audio*: and the rule of compounds is, *in compositis & copulativis utrumque faciendum.*

We have great reason to heare him, because he heareth us: neither can we heare a better Counseller. And if we heare not him, we shall heare a worse: for *oves qui non audiunt pastorem, incidunt in lupos*: They that will not follow the Shepherd to the pastures shall follow the Butcher to the shambles. And the next thing in obedience is to keep that we heare.

The degrees of disobedience are,

1 *Negligentia ubique culpabilis*, Matth. 22. 12.

2 *Contemptus ubique damnabilis*, Luke 14. 18.

Signes of obedience.

1 If we obey in Gods Law, as well that point which the Princes Law doth not take hold

hold of, as that which it doth; as namely the third and fourth Commandments.

2. If in those things wherein God seemeth to strive with nature, we follow God, & preferre him before our parents, our brethren and kindred, as *Abram* did.

The second proper effect of love is *Patience*, 1. *Cor.* 13. 4. It is a fruit of love.

A Heathen man said, *Non amo quenquam, nisi offendam:* for so I shall know whether he love me or no, by his forbearing of me. And *Augustine* saith, *Qui desinit sustinere, desinit amare*

Durum pati: for evil is the object to patience, so that patience is never *propter se, sed propter magis bonum*: And this is the reason of *Christianity*, that we suffer wrong, and forbear a little pleasure here on earth, that we may have greater joy in heaven.

heaven: So that *ardor desiderierorum facit tolerantiam malorum.*

We offend against Patience, when we are ignorant of the originall of affliction, and consider not the cause from whence it cometh, and so separate God from being the authour thereof: And,

1 If the affliction be within us we take unto our selves *terrenas consolationes*, our pleasures and our friends, and so labour to drive it away.

2 If the affliction be without; as *Non ex nostro humore, sed ex aliorum facto*, then we think we have injury, and so look not to God that is the smiter, but unto man, that is but Gods rod.

Meansto patience.

1 To consider that we suffer justly, we deserve it, *Luke* 23. 41.

2 As it is just, so it is of faith, in

in regard of the promise, *Psal.* 89. 33, 34. that his mercy shall never be taken away.

3 To consider, that continuall prosperity in temporall things is not alwayes a signe of Gods favours, but rather the contrary.

4 Seeing thou canst not help it, make a virtue of necessitie, *Act.* 9. 5. it is hard kicking against the pricks: therefore do it willingly, and suffer patiently.

And thus much of the first point, *That we must have a God.*

There remain yet two points:

1 *To have him for our God,* which is *Religion.*

2 *To have him alone,* which is *Sincerity.*

And out of the words *Before me, Integrity.*

And out of the word, *Shalt, Perseverance.*

Our

Religion.

Our affection is evermore bent to some Religion: either an Idole, 1. *corinth.* 8. 7. or the world, 2. *Cor.* 4. 4. or our belly, *Phil.* 3. 19. or money, *Ephes.* 5. 5. all these dishonour the true God. And therefore it is not enough to have a god, but we must have a true God.

In Religion there are three usuall errours.

1 When we never seek more; but in this I was born, and in this will I die; and so Religion findeth us, and not we it.

2 When we take unto our selves a Religion upon some offence, and stubbornnesse to be revenged of some injury.

3 When Religion is upon a sudden found out, and as it were stumbled upon without either ordinary study, or ordinary time.

Quest.

But if a man be born in time of true Religion, what need then

then any more search?

Answ. I say, yet he must *probare*, trie and examine it whether it be true or no, which is proportionable to the seeking of it.

We must seek it therefore, and that

1 Before all other things, *Matth.* 6. 63. first of all: for it sanctifieth all other things; we must seek the Lord while he is near, *Isa.* 55, 6. lest while we are seeking other things, he be gone further off.

2 With our whole heart, after a serious, and earnest, and hearty manner, *Deut.* 4. 29. *Jer.* 29, 13.

Having sought it, and found it, we must rest in it, 1 *Tim.* 6. 3. and make it our girdle, *Ephes.* 2. 10.

Contrary to this resting in true religion are

1 Schisme in things indifferent.

2 Heresie in great matters.

3 Apostasy, denying and falling from all.

Means to true Religion.

1 Reading the Scriptures, *Act.* 8. 28. *Eunuch.*

2 Prayer, Almes, and Fasting, *Acts.* 10. 10. *Cornelius.*

3 To increase our small knowledge, *Acts* 18. 24. *Apollos.*

Signes of true Religion.

Augustine in his Book, *de civitate Dei* mentioneth 4,

1 The antiquitie.
2 The purging of the soul.
3 The small beginning.
4 The examples of virtue.

Thus much of religion.

Sincerity.

Sincerity is to have God alone for our God; commanded in those words, *Matth.* 4. 10. With all thy heart, with all thy soul: So expounding that word *onely*, *Deut.* 6. 17. for he will not give his glory to another.

Our

Our worship of God must be sincere:

1 In respect of the matter, that it be not corrupt, nor mingled with falsehood.

2 In respect of the qualitie or affection, that it be not luke-warm, half hot, half-cold, *Revel.* 3. 16. like to them, *Esay* 3. 16. and *Esa.* 28. 16. to whom all things are alike. Double hearted, *Jerem.* 8. 8.

Now for integritie. *Before me.* *Integrity*

This Commandment is by this addition distinguished from the other three that follow: the other concern Gods outward worship, this his inward.

The Lord fashioned the eye, *Psal.* 94. 9. yea, he framed the spirit, *Zach.* 12. 1. and therefore seeth more then the eye or spirit; yea, more in us then we do our selves; and therefore though *bonũ corã homine* be *bonum apparens,*

rens, yet if it be *revera bonum*, it must needs be *bonum coram Deo*.

God must have not onely the outward but the inward man, the heart, the inward parts, *Psal.* 51. 6. and in this respect the Kingdome of heaven is said to be within us, *Luke* 17. 21.

God requireth the heart, because from the heart cometh life, and all the faculties of soul and body; and without it all the parts are dead.

Job 1. 2. *Integer* and *rectus* are joyned together: so we must have these two properties, we must be *recti*, straight, not crooked; and *integri*, sound, not hollow, for so is a good work comely both within and without, *Exod.* 11. 25.

Means to integritie.

1 To set God before our eyes continually.

2 To think upon judge-

ment,

ment, and our accompt.

3 To consider that eye service is nothing pleasing to God, *Ephes.* 6. 6.

4 To consider how Christ gave his heart-bloud for us. Therefore *Bernard* saith, *justè cor nostrum vendicat, qui suum pro nobis dedit.*

Signes of integrity.

1 If we be not *conscii mali* to our selves, and so fear not what men can do unto us, 1 *Corinth.* 4. 3.

2 If we continue our strength, and stedfast mind under the Crosse, as *Ezekiah* did, 2 *Kings* 20. 3.

3 If the hatred of sinne begin in our selves, *Rom.* 7. 24.

If we can truly say the two last verses of the 139. Psalme, *Try me, O God, and know my heart, prove me, and know my thoughts, and consider if there be any way of wickednesse in me.* Or a milder triall, *Psal.* 7. 3. *If there be any*

wickedneſſe in my hands. Or at leaſt *Pſalm* 4. 4. let us examine our own hearts upon our beds.

Perſeverance.

Now for Perſeverance.

The anſwer to *Non habebis*, Thou ſhalt have no other gods, is not *non habeo*, I have no other, but *non habebo*, I will have no other.

Theſe verbs of time, *fui, ſum ero*, may all work in us a fear to ſee what we have been, what we are, and what we ſhall be: eſpecially becauſe we know not whether God will forſake us or not.

Perſeverance is diſtinguiſhed from patience in that the object of patience is *triſtitia crucis*, and the object of perſeverance is *Tædium diuturnitatis.*

Here are condemned.

1 Thoſe that peſevere and continue in an evil thing,

Eſa.

Esa. 5. 11. *Prov,* 24. 26.

2 Those that do at once fall quite away, or if not, yet are wavering and unstedfast, as *Pharaoh* was.

Means to perseverance.

1 As in patience, to prepare our selves against our enemies, *Josh.* 1.

2 To set much by Religion; for if we set little by it, we shall not continue.

3 To desire not to runne in vain.

4 To consider the continuance of the reward, which shall last for ever:

Signes of perseverance:

1 *Non respicere, sed perspicere. Nunquam dicere, sufficit*: for *cùm desinis esse melior, incipis esse deterior*: as they that row against the stream, if they hold still, are carried backward.

2 That which is *Rev.* 2. 19.

If our last fruit be more then our first, and if we grow from strength to strength, *Psal.* 84. 7. *Phil.* 1. 9.

Thus much of the first Commandment.

The second commandment.

IT teacheth the manner of Gods outward worship, and hath in it two things:

1 The precept it self.

2 The reason of the precept.

The precept prescribeth two things:

1 That for his honour in outward worship he will have *modum à se præscriptum.*

2 He will have *reverentiam exhibitam* to that manner.

The generall thing here forbidden, is the making of Images:

Images: but a further thing is set down, *col.* 2. 23. invented worship; for (*to make*) in this place signifieth to invent.

The generall thing here commanded, is that we should worship God after the order that he hath prescribed, *Heb.* 8. 5. *Exod.* 25. 40.

For as *Chrysostome* saith, *Non est honor sed dedecus si vel contra vel prater mandatum fiat.*

This that is here commanded we expresse, as *Acts* 3, 22. by hearing of one Prophet, not adding or detracting any thing, *Deut.* 12. 32. not altering any thing, *Jerem.* 2. 11. nor leaving any thing undone, *Deut.* 5. 32.

Herein we have to consider,
1 The Eternall substance.
2 The Ceremonie.

The Eternall substance standeth in foure things.

1 Preaching the Word, which we see hath bin alwayes

uſed, 1 *Pet.* 3. 19. before the Floud, *Noah*; *Act.* 15. 2. In *Moſes* time, *Deut.* 33. 10. In the Prophets time, *Eſay* 61. 1. *Nehem.* 8. 4. *Luke* 4. 16. *Mark* 16. 21. 1 *Cor.* 1. 21.

2 Invocation, called the calves of our lips: which is,

1 Petition, *Gen* 4. 26. *Geneſ.* 20. 7. *Exod.* 8. 8. this was at the beginning of battel, *Numb.* 10. 35. *Riſe up, O Lord*, and at the ceaſing of the battel, *Return O Lord*: 1 *King.* 8. 22, *Salomons* prayer, and *Luke* 11. 13. *Chriſts.*

2 Thankſgiving; commanded, *Deut.* 31. 19. *Gen.* 24. 27. practiſed: ſo alſo *Exod.* 15. 1. *Pſal.* 95. 2 *Chron.* 7. 6. *Ezra* 3. 10. *Matth.* 26. 30. *Epheſ.* 6. 18. *Col.* 3. 16.

3 Sacraments, *Gen.* 15. 2. *Exod.* 12. *Matt.* 28. 19. Baptiſme, *Matth.* 26. 26. the Supper.

4. Diſcipline, commanded, *Mat.* 18. 18. *Joh.* 20. 22. executed

Acts

Acts 5. 4. by *Peter*, 1 *Cor.* 5. 3. by *Paul*. Rules for it, 1 *Tim.* 5.

Thus much of the Eternall substance.

For the Ceremony, we have foure rules,

1 That the Ceremonies be not many, and those necessary, *Acts.* 15. 20.

2 That the Ceremony be to edifie, not to pull down that which the substance setteth up, 1 *Cor.* 14. 26. *Gal.* 2. 18. and this against prayer in an unknown tongue, 1 *Cor.* 14. 4.

3 That it be for order, 1 *Cor.* 14. 20. and 32.

4 That it be for decencie, 1 *Cor.* 12. 13.

Means to perform this Commandment.

1 To keep *volumen utriusque fœderis, Josh.* 1. 8. *legendo*, not the Legend and Scholastical fancies, but to keep the *depositum*,

1 *Tim.*

1 *Tim.* 6.20. without adding or detracting.

2 That we keep it without ſpot, 2 *Cor.* 2.17. 1 *Tim.* 6.14. for one ſpot will marre all, 1 *Cor.* 5.6. we muſt take heed that *Vriahs* altar creep not near the Lords altar, 2 *Kings* 16. 14.

Signes hereof are,

When we ſay or prove nothing in matter of religion but in this manner,

1 As the Prophets did, *Dictum Jehovæ*, the Word of the Lord.

2 As Chriſt, *Matth.* 22.32. by a Syllogiſme.

3 As the Apoſtle, 1 *Cor.* 11. 23. that which we have received from the Lord.

Now whereas to *non facies*, it might be ſaid, *non facio, ſed factum reperio*; it is therefore added, *Thou ſhalt not bow down to them*, by whomſoever they be made, *Thou ſhalt not worſhip thē.*

The

The Romanists leaving the originall of the Hebrew, betake themselves to the Greek translations.

They professe προσκυνεῖν, but not λατρεύειν, because say they, *Matth.*4.10 μόνῳ is not joyned with προσκυνεῖν, but with λατρεύειν, so that we may προσκυνεῖν to Saints. *Objection of the Papists.*

But we say to this, that the devil required no more of our Saviour Christ, but προσκυνεῖν, and therefore unlesse we make προσκυνεῖν proper to God, *Christs* answer will not serve nor be sufficient. *Answ.*

As for their distinction of δουλεία and λατρεία, though it hath been long in the Schools, yet in none of the Fathers, but *Augustine*; of whom, though he were a reverend man, we may say as he saith of himself, he had no great knowledge in Greek or Hebrew.

But to distinguish them aright in deed, δοῦλος is a servant of

our

our own, and λάτρις is a hired servant, and so came *Latro* a hired souldier of λάτρον *merces*, and by the abuse of their calling, came to that odious name, as it is now used.

And the 70 Interpreters used it here, because the Israelites should not be hired for money to dresse and adorn the Images of the heathen, as it was their use at that time.

Object. But now the learneder sort seeing this distinction fail them, have found out another shift, *non colere & adorare imagines, sed Christum & Sanctos per imagines.*

Answ. And this was the very allegation of the heathen, *non Idola sed numen aliquod cui Idolum adificatur: Lactantius de Orig. erroris cap. 2. Non simulacra sed Martem & Venerem per simulacra,* saith *Chrysost. hom. 18. in Epist. ad Eph.*

And indeed it was plainly the errour of the Israelites, they would not worship the calf, for they

they did not think it to be God, but by the calf they would worship God, the calf being used as a representation of God.

And here the Romanes fly to a third shift, which is, that the ignorant people must have something to help them to remember God. *Object.*

But if the people must be put in mind, of what shall it be? *Answ.*

1 Not of the Deitie, for they themselves are wearie of that, and *Hosius* saith, *cap. 66. in decal.* such images crept in, *dormientibus pastoribus.*

2 Not of *Christ* as God, for his attributes are infinite: and that were but to divide Christ, seeing his deitie cannot be painted; and so they fall into that *Anathema*, 1 *Ephe. Consil.*

3 Not of *Christ* as man, and now glorified; for as *Euseb.* saith to *Constantia*, his glorie is now greater then it was upon the mount, when the disciples could not look upon him 4 Not

4 Not as he was man in the flesh, for that were to teach lies; *Abac.* 2. 18. and it teacheth us to forget his passions which cannot be painted.

And if they will remember Saints by them, we see to them is denied προσκυνεῖν, *Rev.* 22. 9. and as *Augustine* saith well, *Si audirent angelos, discerent ab illis non adorare angelos*: and we see *Coloss.* 2. 8. worshipping of Angels condemned.

Now let us see how we ought to behave our selves in Gods worship.

1 As this Commandment is for Gods outward worship, so if it be in our hearts, we must bring it forth: *bono debetur manifestatio*; we must not put our candle under a bushel: *bonum lucis non est ponendum sub malo tenebrarum.*

2 *In copulativis utrumq; faciendum*, and 1. *Cor.* 6. 20. body and spirit:

spirit: and the devil knowing that God will be glorified in both, requireth of our Saviour the one, namely, the bowing down of the body, *Matth.* 4. 9. because he knew, if God had not both, he would have neither of both.

3 In the sanctuary, that is in times and places of religious exercises *observa utrumque pedem*, have a care of thy lowest members, much more of our eyes, ears, and hearts.

This outward worship of God is in *Signo. Facto.*

The signes of outward worship are two.

1 To empty our selves, and *deponere magnificentiã*, *Job* 19. 6. to take our Crowns, or our glorie, the best things that we have, and to cast it at his feet, *Revel.* 4. 10. 2 *Sam.* 6. 22. *nudatio capitis.* 1 *Cor.* 11. 4. for *pileo donari* was a signe of honour, and peculiar to freemen.

2 *Humi-*

2 *Humiliare*, to make our selves near the ground, to bow down: that which the devil desired of Christ, and is a signe of Gods worship, 1 *King*. 19. 18. *Esa*. 2. 9. the contrary is plagued.

The fact it self of worshipping hath two things.

1 To be at command, *Matth*. 8. 2. to come, and to come willingly; for that *Nescio vos*, which Christ shall pronounce in his Judgement, is either to them which never come to his house, and so he knowes them not: or they come of ill will, & so heare of him, but know him not: we must come *maturè* and *quotidie*, *Prov*. 18. 17. wait at his doore, *verse* 34.

2 To do his will, *Matth*. 8. 9. *Luk*. 17. 8. and to do it first of all, as *Abrahams* servant, *Gen*. 24. 33. would not eat till he had done his masters businesse.

To apply these things to the point of Gods outward worship;

ship; prayer, preaching, sacraments, & discipline, we must have the form of our behaviour in them from our fathers the faithfull, 1 *Sam.* 10. 1 *Pet.* 3. 6. they never came together without bowing down, neither ever departed without externall signes of reverence.

For their coming together 2 *Chron.* 6. 12. it was with kneeling down to the ground.

For their departure, 2 *Chron.* 29. 29. they bowed themselves and worshipped.

The first thing then in all these foure parts of Gods worship, prayer, preaching, sacraments, and discipline, is, that there be a reverent behaviour *in accessu & recessu.*

The second thing is for our presence at them.

I. In prayer seeing it cometh of humilitie and hope, we must have outward signes like and answerable to these two.

1 For

1 For humility: there must be in our prayer *depositio magnificentiæ*, 1 *Corinth.* 11.4. with uncovered heads, *Gen.* 18.2. kneeling down as *Abram* did. And *Genes.* 24. 16. his servant, *Exod.* 12.27. the people, 1 *King.* 8.54. the Prophets, *Luke* 22. 41. *Christ*, *Acts* 9. 40. *Peter*, *Ephes.* 3.14. *Paul*, *Acts* 20. 36. the whole Church, *Acts* 21. 5. the Elders

But the word in Hebrew for kneeling, signifieth *service*: and service may be also standing: as *Gehezi* stood before *Elisha*, and *Samuel* stood and ministred before the Lord. So *Gen.* 18.22. *Gen.* 19.27. *Gen.* 24.13. *Exo.* 33. 10. *Numb.* 23.18. *Psalm.* 135.2. 2 *Chron.* 23. 13. these are for publick prayers.

In private prayer a man may, if he be so affected, prostrate himself before the Lord, as did *Moses* and *Aaron*, *Numb.* 20.6. *Deut.* 9.18. *Matth.* 26.39.

2 For

2. For hope: in our prayer the signe thereof is *oculus elevatus*, eies lift up, and hands stretched out, *Psalm* 131. 1. *Joh.* 11. 41. and *Joh.* 17. 1. *Exod.* 17. 11. *Psalm* 88. 9. 1 *Tim.* 2. 8. *Oculus elevatus exspectat, manus extensa petit.* Sitting at prayer is not warranted. *Balam* willed *Balak* to stand by his burnt offering, *Num.* 23. 15. and being set, he bid him rise, *Verse* 18.

This is the behaviour that is to be used in petition: But in deprecation our eyes may be cast down with the Publicane, *Luke* 15. 13.

II. In preaching, or hearing the Word, it is lawfull to sit, *Ezek.* 33. 31. *Mark* 3. 32. *Luke* 5. 17. and *Luke* 10. 39. *Act.* 20. 9. It is lawfull also to stand, *Nehem.* 8. 5.

III. For the Sacraments, the form of them sheweth what our behaviour ought to be in them.

IV. For

IIII. For discipline it is plain. The judge sitteth. and the accused standeth before him.

Here are forbidden the contrarie to the former: as to be proud, and not humble: slacke, and not diligent in Gods service, either in coming or obeying. Of such people *chrysostome* speaketh, *Ludus vocat & venis, jubet, & facis: tuba Dei vocat, & non venis, jubet, & non facis.* Thou maist judge by the Centurions servant whose servant thou art: even his that saith, *go*, and thou goest. *Matth.* 8. 9.

But to come more especially to the point of Gods Liturgie or publick service: we must observe therein these five points.

1 Vnitie: as we may see by that 1 *cor.* 11. 33. Tarrie one for another: and *Mat.* 22. 12. he that was not uniform was punished. And *Psalm* 122. 1. I rejoyced when they said we will go to the

the houſe of the Lord: *Act.* 2. 1. they met with one accord: *Act.* 4. 24. with one accord they prayed: *Act.* 8. 6. ſo they heard: and *Pſalm* 34. *David* exhorteth them to ſing ſo.

2 We muſt not ſlumber nor ſleep at it; for we muſt ſerve him with fear, and ſleep is without fear. *Jacob* fearing his brother *Eſau* ſlept not all night; of this we have an example, *Acts* 20. 7. *Paul* preached, and the people heard till midnight; of which *chryſoſtome* ſaith, *Mediâ nocte vigilant, ut eos condemnent qui mediâ die dormiunt.*

And ſurely the actions of a naturall man being eating, drinking, and ſleeping, ſleep is by the ſame reaſon condemned, that the other two are, 1 *cor.* 11. 22. namely becauſe we have houſes to ſleep in.

So 1 *Theſſ.* 5. 7. *Watch for they that ſleep, ſleep in the night*: But we may ſay, *They that ſleep, ſleep in*

in the day. And so where the place of sleeping should be our houses, and the time of sleeping should be the night; we in the day time sleep at Church: and we know not whether God will in that sleep utterly forsake us. We see *Matth.* 26,40. when our Saviour had commanded his Disciples to watch, and they slept, some of them afterward departed from him and some forswore him.

The two Disciples going to *Emaus*, had *Cor ardens* when Christ talked with them, *Luke* 24, 32. and that cannot be *sub oculo gravi.*

3 Our hearts must be preset, or else our outward watching will not serve the turn: If we have *Cor fatui*, a fools heart, *Eccles.* 7, 6. it will be in the house of mirth where sport is: but a wise heart will seek for knowledge, *Prov.* 15. 14. the fools eye is in all quarters; wandring here and there

there, *Prov.* 17.24. but the wise fasten their eyes as they did, *Luke* 4.20. it is nothing to heare, unlesse we be attentive, *Luk.* 8.18. as *Lydia*, *Acts* 16.14. with a wise eare, *Prov.* 18.15.

4 We must not talk during the time of Gods service; it is a signe of reverence to be silent: As if one should turn from us to speak with another, while we tell him a message, we would think he little regarded us, *Zeph.* 1.7,8. *Be still at the presence of the Lord*, who speaketh by his messenger. And therefore in the primitive Church, the first word was σίγα καὶ Θ, and so *Paul* beckoned with his hand to this purpose, *Acts* 13.16.

5 Depart not from it till it be ended, *Exod.* 33.11. *Tit.* 2.9. For as we pray that God should heare us, *Psal.* 30.10. and *Psal.* 38.21. *Go not farre from us*: So we should take heed we go not from him; for that

dreadfull ſentence, *Depart from me, Matth.* 25. 41. ſhall be a puniſhment to thoſe that go from him heer.

Preaching is a ſpeaking of God to us, and prayer is our ſpeaking to God: and the law is equall, *Pſalm.* 107. 11. as we deal with God, ſo God ſhould deal with us: and if we complain, Lord, why haſt thou forſaken us? the Lord may anſwer us again, *Serve mi, quare dereliquiſti me?*

In the Primitive Church it was excommunication to go out till the end; from the firſt word σίγα λαὸς, till the laſt word λαὸς ἄφες as appeareth in the fourth Councel of *carthage*.

Queſt. But may we not be abſent for any cauſe?

Anſw. *Anſw.* Yes.

1 If we be ſick, and ſo cannot come.

2 If we offer a ſacrifice our ſelves, we may be from another

mans

mans sacrifice: for it is best to be the principall agent in Gods service.

3 The necessarie visitation of the sick may stay us; for *Matth.* 9. 13. *I will have mercie and not sacrifice.*

Thus much for the precept.

Now the reason of the precept, which is *pœna & præmium*; punishment to the offenders, and reward to them that keep the Commandment.

Quest. Why is this Commandment the first with punishment, as the fifth the first with promise?

Answ. 1 Because the punishment must be proportionable to the fault, *Deut.* 25. 2. and the sinne against the first Commandment is hidden, and therefore left to God; as the knowledge of it, so the punishment: But this is visible, and therefore this punishment is set down, that

others may fear, 1 *Tim.* 5. 10.

2 Becauſe men do commonly inflict puniſhment upon them that worſhip God: therefore God to meet with them, becauſe fear of mens puniſhments ſhould not keep us from worſhiping of him, threateneth a puniſhment if we worſhip him not.

Where it is ſaid here that God is a jealous God, hence ariſeth this queſtion,

Queſt. Whether there falleth the affection of a man into God or no? Ἀνθρωποπαθεία;

Anſw. We anſwer, No: But both here and where it is ſaid, God repented him, and ſuch like; it is onely meant, that God will do as men do, which have the like affections of jealouſie and repentance, &c.

Before the puniſhment there is a cenſure of the ſinne, and it ſtandeth in two things.

1 It is called iniquitie or perverſeneſſe. 2 That

2. That those offend herein are said to hate God: for if the case stand betwixt ours and Gods for his worship; if we preferre not him and his will before our own, we hate the Lord.

The punishment it self is called a visitation, and the grievousnesse of it we measure,

1 By the greatnesse of it, being in our children, which are as our selves, *Luke* 9. 38. *Luke* 8. 42. 2. *Samuel* 18. 33. and a principall part of our selves, even *the seed*, as though now there were nothing left in us but the chaff.

2 By the continuance of it, the whole memory of man; a generation, nay more, three or foure generations.

But if the punishment be upon our children: may one man be justly punished for another mans offence? *Quest.*

That which seemeth to stand against it is, *Deut.* 24, 16. *The fa-* *Answ.*

thers shall not be put to death for the children, nor the children for the fathers, Ezek. 18. 2. & 20. Galat. 6. 5. 1 Cor. 3. 10. Jer. 31. 29.

To these the Schoolmen answer, as to that Esa. 38. 1. *Thou shalt die and not live*; that is, (say they) not meaning, *Quid futurum est, sed quid ex dispositione nostra futurum esset*: so here God speaketh not (say they) *quid faciet, sed quid ex dispositione meriti nostri faceret*: but this would breed a neglect of the Commandment.

More fully therefore to answer it: There are three kinds of punishment.

1 *Satisfaction*: and this must needs be just one for another: as Christ satisfied for us, and as in suretiship.

2 *Medicine*: and in this also it is just; the head being sick the arm may be let bloud; and for the preservation of a better member, we may put in jeopardie

die a worse. So to deliver the father from eternall punishment the sonne may suffer temporall.

3 *Correction*, the covenant of blessing being made with us and our seed; if we break the covenant, our seed may also justly be punished: As we read, *cantic.* 2. 15. the Church findeth a nest of little foxes which have not yet destroyed any vineyard, nor worried any lambes; yet *take us the little foxes*, saith the Church; for if they grow up, they will do both.

And so because there is a poysonous nature in the cockatrice egges, we may tread them under our feet.

The use hereof is double.

1 To breed mutuall care in fathers and children, 2 *Sam.* 12. 15, 16.

2 To acknowledge our corruption, *Deut.* 26. 5. and with *David*, *Psal.* 106. 6. to confesse,

We have sinned with our fathers.

Thus much of the punishment.

The reward is *Mercy*, and *that to thousands*, where as the punishment was onely to foure generations. Not that his mercy is greater then his justice, but that he is more delighted in the one then the other.

This mercy is *to them that love him*; the triall of this love is *the keeping of his Commandments*: and the keeping of this way, the way of Gods Commandments, is the keeping of our own souls.

And thus much of the second Commandment.

The third commandment.

THe object of this Commandment is the name of God. The thing commanded is praise;

praise; and this praise must be to his name. We must publish the name of the Lord, and give glory to God, *Deut.* 32. 3.

The glory of God must be inwardly the scope that we must aym at; and outwardly the matter of our speeches and actions.

This Commandment hath a Precept and a Penaltie.

The precept in these words, *Thou shalt not take the name of the Lord thy God in vain.*

The precept hath in it three things.

1 *The name of God*: The name is that whereby we know a man or a thing, and whereby we are known; and by the name we distinguish a thing from all other things; so whatsoever God is known by, is meant by his name in this place.

2 *Take.* The Hebrew word for this hath two uses:

1 *In gloriosis*, to bear up, or lift up, as to lift up a standard,

Exod. 17. 15. as ſervants do their maſters badges on their ſhoulders.

2 *In neceſſariis*, to lift up a burden.

The firſt of theſe uſes is for thoſe that take Gods name upon them, thoſe that are called by his name, as we are called Chriſtians by Chriſts name; *Acts* 11. 26.

The ſecond uſe is for them that ſwear, for that is a burden and a heavy thing.

3 *In vain.* For the underſtanding whereof we muſt note in every action

1 The end.
2 The agent.
3 The work.

I For the end: We know that is in vain which hath no end; and therefore we muſt look *Cui bono*, to what good end our words or actions may tend.

And our ends muſt be,

1 Gods

1 Gods glory; or else God will account of us as *David* did of *Nabal*, 1 *Sam.* 25. 21. all is in vain he hath done for us; and all we do is in vain.

2 Our own salvation.

3 The edifying of our brethren.

II. For the agent: in him his heart must be considered, which is the principall agent; for if that be not stedfast, all is but chaff, fit to be blown about with every blast, and so light and vain, yea vanity it self, tossed to and fro, *Prov.* 21. 6.

III. For the work, that must needs be vain, when it is not to some good end or purpose.

Now for the taking of Gods Name in oath.

An Oath is { *Jusjurandum assertorium de facto.* / *Jusjurandum promissorium de futuro.*

And

And these must be *sub Deo teste*, which is called *contestatio*, *Judg.* 8. 19. and *sub Deo vindice*, called *exsecratio*: *sic faciat mihi Dominus*; *so and so God do unto me.*

Now when a man hath thus sworn, it is in the Greek called ἕρκος a hedge that he hath set about himself, which he may not break through; because he is bound *persistere in dicto, & præstare pollicita.*

And because that the Hebrew word שבע, which signifieth *to swear* signifieth also *to satisfie*: he to whom we do swear, must be there withall contented; as *juro* is interpreted *pro jure habeo*, as sure as the *jus* it self, and so the controversie ended.

Quest. But how maketh this oath for Gods glory?

Answ. 1 *Quod confirmatur, per certius confirmatur*; then this is Gods glory, that his Name should be accompted

accompted more certain then all things whatſoever.

2 It ſheweth a great faith in us.

1 In the *Conteſtation* we ſhew that we believe that God will bring every thing to light, 1 *Cor.* 4.5.

2 In the *Execration* we ſhew that we believe the power of God to bring judgements upon us, *Rom.* 12.9.

The *Anabaptiſts* object, that we muſt not ſwear at all; grounding upon that ſpeech of our Saviour Chriſt, *Matth.*5.34. *Swear not at all.* *Object.*

But we muſt interpret this ſpeech after the ſcope of the place, which was to confute the doctrine of the Phariſees, who taught that a man might ſwear and forſwear, ſo he took not Gods name. And our Saviour forbiddeth them ſo to ſwear at all; and teacheth us, when we do ſwear, that we muſt ſwear onely *Anſw.*

onely by his name.

1 We must not leave out his name, and swear by other things, *Amos* 8. 14.

2 We must not adde any thing to it, as *vivit Dominus & Moloch*.

It appeareth then that we may swear; and that in swearing we must take the name of God.

Now that we may not take his name in vain, we must swear *in Truth, Justice, and Judgement*, *Jerem.* 4. 2.

I. *Truth*; commanded *Levit.* 19. 12. we must not swear falsly to perjure our selves.

1 In assertion, either { *in cognito*, when we know. / *in dubio*, when we know not.

2 In promission, when { *ant non statuimus præstare.* / *aut non præstamus.*

II. *Justice*: and that requireth that

that we ſhould ſwear onely *in honeſtis & poſſibilibus*: for that which is *inhoneſtum, non eſt jus*: and *impoſſible non eſt omnino jurandum*. And if we have ſworn unjuſtly, we muſt take heed that we ſinne not in performing, as we have done in promiſing: but *in malis promiſſis conſcinde filum*.

III. *Judgement*: and that requireth three things at our hands.

1 That we take on oath reverently, not raſhly, *Eccleſ.* 5. 1.

2 To take it as a holy thing, and therefore not to make it common.

3 We muſt account it a matter ſpirituall; and not to ſay, *Juravi linguâ, mentem injuratam gero*: for God will take that ſenſe that the words carry: *Deus ſic accipit ut ille qui dat*.

The means to keep our ſelves from raſh ſwearing, are theſe foure.

1 As

1 As *Augustine* saith, *Cave facilitatem, nam facilitas affert consuetudinem, & consuetudo blasphemiam.*

2 Leave those imperfect oaths *per fidem* &c. which is as much to say, as *obligo fidem meam Deo*: which being Gods gift may be taken from us.

3 By ridding our selves of impatiency and vainglory: For in an angry mans mouth nothing is so readie as an oath: and in a vainglory we think it a braverie and a magnificent thing to swear: *Ideo leviter existimamus jurare, quia leve existimamus juramentum; & ideo leve existimamus, quia leves sumus estimatores.*

4 Consider that no precept hath been more visibly punished.

Besides oathes, we must also take heed how we take the name of God in Vows.

A Vow differeth from an oath thus:

An

An oath is necessary between man and man; a Vow is voluntary between God and man: and this Vow is when by the particular consideration of Gods graces in us, we bind our selves either secretly in heart, or openly in word before others, to yield unto him any dutie, which of necessity we are bound unto.

To vow were an easie matter, if that were all: But we must *reddere* as well as *vovere*: for *non reddere est devovere*, to forswear, yea to bring a curse upon our selves: so that we must have a full purpose to perform. But with our purpose, and in all our vows we must have these conditions:

1 That he that promiseth be *sui juris*, and free; neither *servus*, nor *puer*.

2 That the thing vowed be in his power.

3 That it be lawfull to be performed.

4 That

4 That it be no frivolus matter, but worthy to be vowed unto the Lord.

Thus much of the Precept.

The penalty followeth: *The Lord will not hold him guiltlesse that taketh his name in vain.*

The reason of this penalty is,

1 Because many men to spare themselves, or to save their credit, will take Gods name in vain: the Lord telleth them, that which they thought to be safe for them, shall turn to their destruction: it shall draw down Gods curse upon them.

2 The laws of the land punish the abusing of mens names: but we have none that take order for the name of God, that that be not taken in vain; and therefore God himself will look unto it, and take order for it.

For the punishment of the breach of this Commandment, look

look *Zach.* 5. 4. the curse of God upon the false swearer, and upon his house; *Levit.* 24. 14. the blasphemer shall be stoned. And for execration, *Numb.* 5. 27. according to the wish so shall it come to passe, if the partie be guiltie. And 1 *Sam.* 2. 30. God will honour them that honour him, but they that despise him shall be despised.

Thus much of the third Commandment.

The fourth commandment.

BEcause *publicorum cura est minor*, therefore God hath set down this Commandment in very particular manner. The principall parts of it are two:

1 A precept, *Remember that thou keep holy*, &c.

2 A

2 A reason of the precept, *For in six dayes*, &c.

Sabbath: This word betokeneth a day of rest, signifying a work to go before.

Sanctifie, or *keep holy*: this word is twice in this commandment:

1 Attributed to man.

2 To God in the end of the commandment.

Now for such words as are attributed both to God & man, we have this rule; that they are attributed to God, *sub modo destinandi*, and to man, *sub modo applicandi*.

So Christ took water, bread, and wine; and he took them to destinate them to a holy use; and we take water, bread, and wine, to apply them to that use whereunto they were destinated; the water in Baptisme, and the bread and wine in the Supper of the Lord.

God sanctified the Sabbath by resting

resting from his works he had made and destinating it to be kept holy by us: we must sanctifie it by our rest, and keep it holy by our obedience.

1 In our judgement, by a reverend esteeming of it, not as a day appointed by man.

2 In our use: set down *Esa.* 58. 13. not following our own will, nor doing our own works.

But is not the Sabbath a ceremonie, and so abrogated by *Christ*? *Quest.*

Do as *Christ* did in the cause of divorce, look whether it were so from the beginning; now the beginning of the Sabbath was in Paradise before there was any sinne, and so before there needed any Saviour, and so before there was any ceremony or figure of a Saviour. *Answ.*

And if they say it prefigured the rest that we shall have from our sinnes in Christ: *Object.*

We grant it, and therefore *Answ.*

the

the day is changed, but yet no Ceremony proved.

I From the Law:

1 By the Distinction between the Law and a Ceremonie, *Deut.* 4. 13, 14. the Law came immediately from God: the Ceremonies were instituted by *Moses*.

2 It were not wise to set a Ceremonie in the midst of morall precepts; there be many amongst the Prophets that cannot distinguish.

3 This is a principle that the Decalogue is the law of nature revived, and the Law of nature is the image of God: now in God there can be no Ceremonie, but all must be eternall: and so in this image which is the Law of nature; and so in the Decalogue: whereas a Ceremony is, ἀπὸ τοῦ εἰς καιρὸν μόνον.

II. From the Gospel, *Ephes.* 2. 4. all Ceremonies were ended in

in Christ: but so was not the Sabbath: for *Matth.* 24. 20. Christ biddeth them pray that their visitation be not on the Sabbath day: so that there must needs be a Sabbath after Christs death.

III. Those which were Ceremonies, were abrogated, and not changed; but those which were not Ceremonies were changed: as the Ministery, from the Levites to be chosen throughout the world; the seats changed: So here, the day changed from the day of the Jews, to the Lords day, *Rev.* 1. 10.

There is in this Commandment a taking order for the *work* and for the *persons*.

First, for the work, there is,

I. A double permission.

1 *Six dayes thou shalt labour.*

2 *In them do all thy work.*

II. A

II. A double oppoſition.

1 *The Sabbath is the Lords.*

2 *In it do no work.*

Out of theſe two permiſſions, and oppoſitions, we have two underreaſons of this Commandment.

1 Becauſe we our ſelves by the right of creation are the Lords; we could not have been angry if he had given us but one day or no day for our ſelves: but ſeeing he hath given us ſix dayes, he is as liberall to us as he was to *Adam*, giving him all the trees in the Garden but one; ſo to us all dayes in the week but one. And as the devil there ſaid, *Nay ye not eat of every tree?* So he ſaith to us, may ye not work upon every day? But by this great liberalitie of God, we learn to make the devil a better anſwer then was there given him; and to ſay with *Joſeph, Gen. 39. 9. How ſhould we deceive him in this one*, ſeeing all he

the rest are ours by his goodnesse.

2 *But the seventh day is the Sabbath of the Lord.* This is the second under reason.

If God had permitted us this day, we might also have wrought in it: but seeing he hath not allowed it us, we cannot without stealth break into it.

Thus much of the work.

Now secondly for the persons:

1 *Thou.*
2 *Thy Children.*
3 *Thy Servants.*
4 *Thy Cattel.*
5 *The stranger that is within thy Gates*; that is, within thy jurisdiction or protection.

The main reason of the Commandment is, *For in six dayes the Lord made heaven and earth, and rested the seventh day.*

It is a rule, that *Ratio immutabilis facit præceptum immutabile*:

bile: and this reason of the Commandment can never be taken away, and therefore the Commandment it self must still continue.

The reason is *ab exemplo:* a fit reason to move all, *John* 13. 15. *I have given you an example*: and 1. *Cor.* 11. 1. *Follow me as I follow Christ.*

Augustine findeth no reason why God should be six dayes in making the world, seeing he could have made it with a word, but that we should be in a muse when we think of it, and should think on his works in that order that he made them; as *David* did, *Psalm* 104.

The Sabbath is *sanctum otium*, a returning rest from the works of the week-day: but yet with this Canon, *Ab eo quod nec antea fieri poterat, nec postea poterit, non ità est avertendum.*

We must so give rest both to our bodies and souls upon this day,

day, that nothing trouble us: remembring that which is *Psal.* 46. 10. *Vacate & videte.* Of which all that ever wrote say as the Philosopher said, *Postulandum secessum ut melius intendamus:* and therefore not onely worldly cares, but even the works of our calling are forbidden at this day, that so our whole bodie may be at commandment to serve God: not that the works of our calling are evil, but because they will not suffer us wholly to be occupied in Gods service, and *toto hoc die vacandum Domino.*

Such is the perverseness of our nature, when God saith, labour, we rest; when he saith, rest, we labour: yea, we will make it a policie to find labour upon that day which he hath denyed us to labour in. And therefore for this rest we have six Commandments.

1 Exod. 16. 6. *Cease from gathering*

thering Manna for this day. It is *Mercatura animæ*; wherein are better things then *Manna* to be gathered, *John* 6. 58. 1. *Pet.* 2. 3.

2 *Nehem.* 13. 15. If it be brought us we must not buy it: here fairs and markets are forbidden on this day.

3 *Jer.* 17. 22. No burdens or carriage on this day, except we will have God to give us such a burden as the Jews had of the captivitie.

4 No not in harvest time, when it is most likely to be tolerable, *Eccles.* 34. 11.

5 No journeying on this day; a daily abuse amongst us, *Exod.* 16. 29. *Tarry every man in his place.*

6 *Eccles.* 31. 15. Not so much as to build Gods house, though there were great use, yea, and great hast of it that it should be builded.

And

And here arise certain questions.

Whether we must observe the Sabbath as the Jews did? not to kindle any fire, nor to dresse any meat on that day. *Quest.* 1

We say, No: for this was but ceremonial and belonged onely to them. For it is a rule, that every morall duty may be performed of all men: but they under the North Pole cannot be without fire one day: and they under the Equinoctiall cannot keep their meat for heat: and therefore this cannot take place amongst them: and so not generall to all, nor pepetuall to be observed for ever. *Answ.*

Whether all these rests are absolately to be holden or not? *Quest.* 2

We answer, No,: for our rest must be a sanctification: and that rest may be without sanctification is amongst us most manifest. And that there is sanctification without rest we prove

thus ; Sanctification is in the means or practice.

And where reſt is not joyned with theſe two, we muſt leave it. For, ſeeing reſt is deſtinate to ſanctification, it is a rule in Logick, that *Tantum deſtinati ſumendum eſt, quantum ad finem prodeſt*; as in medicine; and therefore, where reſt leaveth theſe two, we muſt leave reſt.

For the means, that they may be without reſt, our Saviour ſheweth, *Matth.* 12. 12, againſt the Jews, which alwayes urged the outward reſt onely: and teacheth them, that we muſt not ſo reſt, but that we may do well upon the Sabbath day. And the Miniſters greateſt day of labour is the Sabbath day, *Quando eſt in opere cultus Dei.* So we reade of a Sabbath-dayes journey, *Act.* 1. 12. So that for the means to Sanctification we may leave reſt upon the Sabbath day.

For

For the practice much more: for the means are lesse acceptable to God thē the practice. *Mat.* 12. 6. The work of mercy is preferred before sacrifice, which is but the means of sanctifying the Sabbath: and so the means must give place to sanctification. As if there should be a fire in the time of the Sermon, or such like, it is a deed of mercy to leave the means and help to quench the fire. For God will be glorified in the preservation of his creatures: yea the very least things may not be lost, *John* 6. 12. much lesse the life of any thing. As we see *Matth.* 12. 13. for mans life: *Luke* 13. 5. for beasts: and *Matth.* 12. 11. for other peril.

But this necessitie must be present, not imminent: For *in praesenti necessitate quisque Magistratus est, & quisque personam Dei habet, ut potiùs occidat quàm occidatur.*

But if the danger be not present but imminent, as if one should tell him there is wait laid for him, he must then go to the Magistrate.

We must also mark here and take heed, because God seeth the heart, that we be sure, that we could not do it before, nor can do it after: for we must not draw necessity upon our selves.

Quest. *But if wee rest, is that enought bene vestiri, & nil agere.*

Answ. Surely no: For as bodily labour profiteth little, so bodily rest profiteth as little. And to keep the Sabbath on that idle manner is but *Sabbatum bovum & asinorum.*

Besides these idle Sabbath-keepers, there are two other sorts which are neither idle, nor well occupied on the Sabbath.

1 Those that *Augustine* speaketh of, 6. *de Icondis. qui vacant nugis, spectaculis, theatris, chorei:* and

and *hom.* 25. *venatores*: and *Leo Serm.* 3. *de quadrag.* addeth *vacantes chartis, rationibus & commessationibus.* This *Augustine* calleth *Sabbatum aurei vituli.*

12 That are drunken and surfet on the Sabbath day; for seeing the works of our calling are not lawfull on that day, much lesse these, or any the like sinfull actions: for this were a double offence, both against other commandments and this; and therefore may well be called *Sabbatum Satanæ,*

The right Sabbath is, *Esa.* 58. 13. *Deliciæ Jehovæ,* to leave our own wills, and to follow his; and that both publickly and privately.

Publickly, for the whole citie: that God may be praised in the great congregation, and that in the assembly all men might be known by one band of obedience, *John* 13. 15. and that the Common-wealths

might have ὁμοψυχίαν, as the heathen had ὁμοπάτριαν.

Privately for every particular man, that it may be *Mercatus animæ* to him; to lighten his understanding, and to reform his will.

But how is the Sabbath sanctified?

God sanctified it, *Gen.* 2. 3. that is, he separated it from others to be kept holy, *Zach.* 7. 3. making that applicate unto us, which in God is destinate.

Our sanctification of the Sabbath standeth in { 1 Prayer. 2 The use of the Word. 3 Thanksgiving.

Prayer is to be used,

I. Before the sanctification of the Sabath; either

1 Privately, *Psalm* 111. 1. *Mark* 6. 46.

2 Publickly, *Acts* 6. 13. 1. *Cor.* 6.

II. After the sanctification of the Sabbath, *Numb.* 6. 24. *Luke*

Luke 8. for unleſſe he continue his Spirit which he hath given us, the enemy will prevail againſt us.

The uſe of the Word, *Deut.* 4: 10. which is,

1 To reade it, or heare it read privately, before we come to the publick aſſembly, that ſo we may the better apprehend it, and gather more fruit by it, when we are publickly taught: as the Jews had their παρασκευή.

2 To heare it publickly; both the Law, *Act.* 15. 2. *Act.* 7. and the Goſpel, 1. *Theſſ.* 5. 27.

3 After we have heard it, to ſearch the Scriptures, and to examine that which hath been delivered.

4 To ponder in our hearts that we have heard ſpoken, *Luke* 9. 2. *Pſal.* 97.

5 To conferre of it between our ſelves, and with others alſo.

And

And this conference may be
1 Between the teacher and the hearer: ſo was the uſe of the Jews, that the eighth day, which was the laſt of the Sabbath, the Doctours ſate, and all the people came and were reſolved of their doubts: and thereupon it was that *Chriſt* did appoſe them, not as a teacher, (as ſome think) but as a learner, *Luke* 2.42. *Luke* 10. 2. *Acts* 3. 7.

2 Between hearers: and that either between equalls, *Gal.* 2. 2. 2. *King.* 2. 11. *Luke* 24. 17. *Mal.* 3. 16. teaching one another, becauſe that doth ſome much good, which doth nothing move other ſome: or elſe between ſuperiours, and inferiours, as the maſter and the ſervant.

The giving of thanks is alſo a duty of the Sabbath, *Pſal.* 8. 12. there is a generall uſe of them: and there is alſo a particular uſe, *Pſal.* 9. 8. *Pſal.* 5. 18.

Alſo beſides theſe three, the Sacraments

Sacraments and Discipline are for the Sabbath day, but not for every Sabbath.

And though rest be commanded on the Sabbath, and working forbidden; yet as before we shewed, those good works which tend to the practice of holinesse are to be done on the Sabbath day, and are also a part of our sanctification of the Sabbath: namely works of mercy, outward and inward.

I Outward, or in bodily things, *Matth.* 25. 53. to feed the hungry, refresh the thirstie, receive strangers, clothe the naked, visit the sick and those that are in prison: and lastly, to bury the dead, as *Augustine* saith *Nè pateat miseria.*

To them that say, they know not who needeth, *Object.*

We answer, *Occurrere est succurrere.* And it is necessary they should give: For as *Augustine* saith, *Petit suum panculum* *Answ.*

um temporarium, da, & recipies magnum æternum.

Object. To them that ſay they have little,

Anſw. We anſwer: God doth not *reſpicere quantum,* but *ex quanto.* But in our giving we muſt take heed, that we do not take away on other dayes, to give on this day, for that were to give *majorem partem Diabolo.*

II. Inward, or in ſpirituall things. Of which *Auguſtine* ſaith, *Principalior eſt interna charitas, quia parti principaliori medetur.* And this inward mercie is of ſeven ſorts.

1 To teach the ignorant *Pſal.* 51. 13. *Dan.* 12.

2 To advertiſe the doubtfull, *Prov.* 27. 9.

3 To exhort the ſlack, 2. *Cor.* 13. 11.

4 To forgive, *Matth.* 6. 14. *Qui dat, non recipit, niſi remittit: qui remittit, recipit, etiamſi non dat.*

5. To

5 To forbear, 1. *Thess.* 5. 4. *Gal.* 2. 2.

6 To pray one for another, *Jam.* 5. 6. *Luke* 23. 34.

7. To reconcile others, *Matth.* 5. 9.

Now besides this Sabbath, there is also included by the rule of *Homogenea* another Sabbath, *Levit.* 16. 27. *The Day of Fast.*

For as *Augustine* saith, before the fall there needed but one glorifying of God, namely by giving of thanks: But since the fall by reason of our great backsliding, God must also be glorified, *Sacrificio tribulati spiritûs*, for the mortifying of our flesh.

Neither is this a matter Ceremoniall: for Christ saith, *Luk* 5. 35. that we shall fast after his taking away: And we see the same accordingly practiced by the whole Church, *Act.* 13. 3. by Paul. 2. *Cor.* 11. 27.

This Sabbath of Fast is either publick or private.

Publick

Publick, to which the silver trump must be blown, *Joel* 2. 15.

Private, that none know of it, *Matth.* 16. 5.

The reasons of publick Fast.

I. For turning away some evil either *culpæ*, or *pœnæ*.

Both these are either ours, or others. First *pœnæ*.

1 Our own, when Gods arrows are upon us. *Josh.* 7. 6. *Judg.* 20. 26. 1. *Sam.* 16. *Joel* 2. 14. or when they hang over our heads, *Esth.* 4. 3.

2 Others, as *Zach.* 7. 5.

For *malum culpæ*, seeing we have all offended God, we should all fear his judgements to come upon us, *Ezra* 9. 11.

II. For the procuring of some good, *Act.* 13. 27. *Act.* 14. 23. and for all these causes, publick fast is necessarie, and not to be neglected as we regard Gods judgements.

Private

Private Fast likewise is,

1. *Ob malum pœnæ*
- for our selves,
  - under his hand, 2. *Sam.* 12.16.
  - near his hand, 1. *King.* 21.21.
- for others, *Psal.* 35.13.

2 *Ob malum culpæ, id est, propter languorem boni*; for without fasting some temptation cannot be avoided, *Matth.* 17. 2.

And as the publick Fast, so also the private Fast is not onely for turning away of evil, but for procuring some good.

1 Generally, *Act.* 10. 13.

2 Particularly, *Matt.* 4. *Act.* 14.

Now as of the other Sabbath, so also of this, there are two parts, Outward abstinence, and Inward sorrow.

In the inward Fast is required, that it be wholly all the day, *Levit.* 23.32. *Ezra* 2. 6. and *Joel* 1. 3. is required wakefulnesse, and *Exod.* 23. 4. *Nehem.* 1. 6. to lay

lay off our good apparell, and put on more vile clothes. And lastly, that there be a separation from all labour that is used on other dayes then the Sabbath. And, *Quod ventri subtrahitur, illud pauperi detur.*

Neither will outward abstinence serve the turn, without inward sorrow, *Esa.* 58. 3. and herein is, first an indignation against our selves, which is an affection mixt with fear, that we have undergone the danger of so great a punishment; and secondly sorrow, that we have offended so good a God.

And to these must be added, a desire of amendment, and a promise to take a more strict order hereafter in our serving of God then we have done.

For indeed, both these Sabbaths are spirituall, as we may see by that *Esa.* 58. 3. we must cease from our own works, yea from our own thoughts, if

we will rightly sanctifie them.

Means to sanctifie the Sabbath.

1 A place of sanctification, *Levit.* 19. 30. and 26. 2. we must reverence his Sanctuarie, *Psal.* 132. 5. And for this place of Gods worship, the Apostles took order that it should not be too pompous, neither yet too homely, but that it be decent: with that εὐχημοσύνη, which though it be not the more weighty point of the Law, yet is not to be neglected.

2 Persons fit for all actions excellent; such as are able to do, more then reade and speak, *Lev.* 21. 6. For *Prov.* 19. 18. *Where there is no vision, the people perish.* So we see in the Scriptures, what alteration, and destruction hath been, for the rarity and want of Prophecie, *Judg.* 17. 7. 1 *Sam.* 14. 2 *Chron.* 15. 3. 2 *King.* 17. 16. so that *Moses* wished *Num.* 11. 29. that all might prophecie

prophecie, and *Paul* 1. *Cor.* 14. 5. and we see by experience, that our enemies would invade us in such places, where the people are least taught in the word of God.

3 Maintenance of the places of Gods worship, and not onely so, but of Schools also.

So *Moses* was brought up in all manner of learning, *Act* 7. 22. And to this end *Josh.* 15. 15. there was a city like our Vniversities, *Kiriath Sepher*, a city of letters, or a city of books, and *Act.* 19. 9. *Paul* disputed in the school of one *Tyrannus*.

4 Maintenance of the person, *Nehem.* 10. 37. the tithes to the *Levites*. 1 *Cor.* 9. 14. they that preach the Gospel must live by the Gospel. All that labour must have something for their labour; and much more then they that minister unto us spirituall things must be made partakers of our temporall things.

And

And that they must not have lesse then the tenth part may be thus proved.

1 By the connecting of their ministerie to the Priesthood of *Melchisedec*, *Levit.* 27. 32. *the tenth part holy to the Lord.*

2 In regard that which *Jacob* promised was morall; namely, that he would give the tenth of all to God.

3 The reason of it was not peculiar to the Jews, but continueth still to us; and therefore the reason remaining, the thing it selfalso still continueth.

Thus much of the fourth Commandment; And so of the first Table.

THE

The ſecond Table.

THe ſumme of the firſt Table was, *Love the Lord thy God with all thy heart*, &c: *Matth.* 22. 37. The ſumme of the ſecond Table, *Love thy neighbour as thy ſelf.* And they are well joyned together, and this latter dependeth well upon the former, *ut rivus juſtitiæ ducatur è fonte pietatis.*

Neither doth it derogate any thing from the love of God, but rather increaſeth it. For if we love our friend, we will love his child, and ſo 1. *John* 4. 21. *Let him that loveth God, love his brother alſo*; for if we love not him whom we ſee, how ſhall we love God whom we never ſee? And if we love man which often times doth us hurt, how ſhould we

we chooſe but love God, who is alwayes doing us good?

In this ſecond Table are generally three things.

1 The thing commanded, *Love.*

2 The Object of Love, *Our Neighbour.*

3 The manner of it, *As our ſelves.*

Love is either *Amor*, which extendeth it ſelf to all Gods creatures, with a deſire that they may remain in that courſe that God hath ſet them. Or it is *benevolentia*, which is in reaſonable things onely; but raſh and may be with errour. Or elſe *dilectio*, which is with conſideration, and without errour. And this is the love here commanded: for as *Auguſtine* ſaith, *Verus amator, debet eſſe verus æſtimator.* If we love our brother we muſt

1 Rejoyce at his welfare, *Rom.* 12. 15. not be envious to hinder others from the partaking

king of our good; which was the fault of the servant that hid his talent, *Matth.* 25. 26. or if we have not the Talent, we must not envie others that have it; which was the devils fault, and the cause of the first temptation.

2 Do no man hurt, *Lev.* 19.

3 If any man do us hurt, recompence him with good, *Rom.* 12. 14. *Matth.* 5. 44.

4 Succour the hungry and needy, *Prov.* 22. 22. *Matth.* 5. 44. if we have this worlds goods; which are defined to be those which we may depart withall, *salvo statu nostro.*

5 We must pray for him, *Rom.* 12. 14. *Matth.* 7. 24. for to pray for our neighbours is *radius charitatis.*

6 We must perform the duties of our calling toward our neighbour: as if he be a Lawyer, he must give good counsel, and so of the rest, *Luke* 6. 27, 28, 29.

Thus

Thus much of the thing commanded, *Love.*

The object of our Love must be our *Neighbour.*

The Pharisees took this word straitly for their friends onely, *Matth.* 5.43. but Christ, *Luke* 10.37. sheweth that *Misericordia non loci differentia facit proximum.*

And if he be a neighbour that sheweth mercie: and *proximus* is *proximo proximus*, then he must be also a neighbour that standeth in need of mercie, though he be our enemy.

And the Law confirmeth the same, *Deut.* 22.1. *If thy brothers Ox go astray, thou shalt bring him again to thy brother*, and *Exodus* 23.4. *If thou meet thine enemies Ox going astray, thou shalt bring him to him again*: the self same law for brother and enemy.

The object of our love is said

to be our *neighbour*, or our *brother*, we may uſe both words.

1 If he be our brother, there is *identitas originis*: we are all of one bloud: and we ſee even in beaſts identity cauſeth love, as thoſe of a kind will love one another: and ſo children like their own faces in a glaſſe.

2 If he be *proximus*, why then in regard of uſe love him: for one neighbour ſhall have uſe of another, and ſtand in need of him, and *Society* ſhould be *amoris magnes*.

Now in this love to our neighbour, we muſt conſider two things:

1 Take heed we take not the ſinne of our neighbour, for our neighbour. For *omnis peccator, quatenus eſt peccator, eſt odio habendus: omnis homo, quatenus eſt homo, eſt diligendus: Sic homines diligamus, ut non diligamus errores: ob id quod facti ſunt, non ob id quod fecerunt.*

2 For

2 For degrees, whether *alius alio propinquior.*

It is certain, there are degrees; for to omit our duties to our parents, is worse, then to omit the same duties to a stranger.

Now where there is a greater dutie, there must be a greater affection, and so greater love; And the order of our love must be thus,

1 To God, for he is that *bonum*, by the participation whereof all other are *bona*; and to which all other give place, as in policie to *bonum publicum.*

2 Our own souls, for we are *unitas* with our selves, and cannot be but united with our brethren.

3 The souls of our brethren before our own bodies: for any mans soul may directly be partaker of the universall good which is in God, but so can no mans bodie, but by participation with the soul, and

therefore the ſoul is to be preferred.

4 Our own bodies before other mens.

5 The bodies of our neighbours. And among them, firſt to them that have need. And of thoſe, firſt to the houſhold of faith, *Gal.* 6.13. and of them firſt to our Countreymen, *Pſal.* 122.8. of theſe, firſt them which are *noſtri*, our friends, and acquaintance, 1. *Tim.* 4 6. of them, firſt to our own, and namely, them of our houſhold, 1. *Tim.* 5. 8. and our kinred: and firſt the wife, *Gen.* 2.24. 2. *Sam.* 1.8.

Thus much of the object, our *Neighbour.*

The manner of our Love, *As our ſelves Non quantum, ſed ſicut.* Not ſo much as thy ſelf, but after the ſame manner.

Wherein are foure things:

1 The end *propter quod amas teipſum*, that muſt be, *quia Deum amas*,

amas, ideóq; omnia quæ sunt Dei; ob hanc causam dilige fratrem quia Deum amat, quia Dei est.

2 The means to this end *ad quod teipsum amas*, thy love to thy selfe should be, chiefly in respect of thy soule, so chiefly love the soule of thy neighbour: and therefore as *Augustine* saith, *aut ama me quia sum Dei, aut ut sum Dei*, and so we must not *consentire ejus voluntati in malo.*

3 Not for the use of him, or because we hope to have a good turn of him, but *gratuitò*, freely.

4 After the order, and in the degree before spoken of: namely, after God, and after thine own soule: and first his soule; and then thine own bodie, and then his body.

And thus our love must be *ex fonte pietatis* { *justus*, *verus*, *ordinatus*.

The fifth commandment.

IT hath two parts,

1 The precept; *Honour thy father*, &c.

2 The reason, *that thy dayes*, &c.

The precept conteineth the duties of { Inferiours, to honour. / Superiours, to father and mother.

As *Chrysostome* saith, they must first be fathers, before they be honoured as fathers.

Thy father: The Hebrew word is אבר which is, he that hath a care or desire to do good; so that, he is a father by whom others are in any better estate, for as naturall fathers are *Causa exsistendi*, so others are *causa bene exsistendi*.

Honour. The word כבד signifieth

nifieth *aggravare*, so that we must adde an excellencie unto them; we must *addere pretium*, and *addere pondus*, and by translation *honorem*, make it a matter of weight to honour them, and seeing they bear the person of God, they must not be set light by.

We see 1. *Timothy* 2. 2, 3, 4. the Apostle goeth thus to work: God would have all men saved, that they might be saved, he would have them live in godlinesse and honestie: that they might so do, he would have them taught the knowledge of God: and that they might intend this, he would have them lead a peaceable and a quiet life: peaceable in regard of outward invasions, and quiet in regard of inward tumults and troubles.

Now if the naturall father and naturall mother could have performed this, they needed no

other, but *Geneſ.* 10. 8. there comes one *Nimrod*, with a company of hounds at his taile, (that metaphor it pleaſeth the holy Ghoſt to uſe) and he takes upon him to be a hunter, that is, a chaſer of men, to diſturbe and trouble them: and after that God firſt allowed, and after inſtituted, that there ſhould be government, both for reſiſting of outward foes, and for quieting of inward ſtrifes; and to comfort and cheriſh good men, that love to live quietly, to come to knowledge.

Honour thy father, and thy mother.

Firſt, of the duties in generall.

The duty ſtandeth aſwell in the action, as in the manner of the action; and neither are to be omitted.

There are ſome duties which are *officia reciproca*, mutuall duties between the inferiour and ſupe-

superiour, due by either of them to the other of them.

1 Love, but in a higher degree then that which is due to every one, the name of it is στοργη, which is a naturall affection, either ascending, or descending, and that either properly, or by analogie, *Phil.* 2.20. as a sonne to the father.

2 To wish well to him whom we love, and because *Christianum votum est oratio*, therefore to this wishing wel, we may adde prayer for them.

The particular duties from inferiours to superiours.

I. The first is {Inward. *Honour*; and that {Outward.

1 Inward honour is that *honesta opinio*, that good opinion and reputation that one man hath of another; wherein we witnesse a certain excellencie to be in him whom we do thus honour.

The contrary hereof was in *Corah* and his companie, *Numb.* 16. 3. this was his *Theſis*, The Lord is among us all, we are all alike holy to the Lord: and therefore *Moſes* and *Aaron* ſhould be no more excellent then the reſt of the people.

2 Outward honour, what it is, and after what ſort it is to be exhibited, is better known and determined, by the manner of the countrey, then otherwiſe; becauſe all are not alike, everie countrey hath not the ſame faſhion: for our ſelves, we may reduce it to theſe heads:

1 To riſe up when that perſon of excellency is in preſence, which either by nature, or by analogie and proportion, is our father, *Job* 19. 8. and 1. *Kings* 2. 19.

2 To uncover the head in token of our reverence of him, 1. *Cor.* 11, 4.

3 To bow the knee, *Gen.* 41. 43.

4 To

4 To ſtand, as *Exod.* 18. 13. *Moſes* ſate becauſe he was Judge, and all the day long the people ſtood, and 2. *Kings.* 5. 25. *Gebezi* ſtood before *Elizeus*, as our ſervants ſtand before us.

5 To be ſilent when our betters ſpeak: and to give eare unto them, *Job* 29. 9, 10.

6 When we are by neceſſary occaſion to ſpeak, to uſe words of ſubmiſſion, as *Sara* called her husband *Lord* or *Sir*, *Gen.* 31. 35. and *Joſephs* brethren not knowing it was their brother, *Thy ſervant our Father is in good health*, *Gen.* 43. 28. and *Rahel* to *Laban* her father, *Let not my Lord be grieved that I cannot riſe.*

The laſt duty of outward honour, is in the Scripture comprehended under the name of ſervice, *Luke* 17. 8. or waiting upon. It comprehendeth all ſuch duties as are uſed by ſervants to their Maſters.

II. After *Honour*, followeth *Fear*, which doth properly belong to the ſuperiour, in regard of his power: And it is an aw or reverent fear, or a ſtanding in aw of them, *Leviticus* 19. 3. *Ye ſhall fear every man his father, and his mother.* And *Epheſians* 6. 5. *We muſt with fear and trembling ſerve our Maſters according to the fleſh.* And much more Kings, becauſe *Proverbs* 16. 14. their anger is as the meſſengers of death.

III. The next thing due unto them in regard of their government is *Obedience*, expreſſed 1. *Tim.* 6. 1. by being under the yoke; that is, when they will us to do this or that, we muſt put our necks under the yoke of their commandment, *Prov.* 23. 22. *Obey thy father*, and ſo *Eph.* 6. 1. as *Iſaac obeyed Abram his father*, *Gen.* 22. 9. *Jacob obeyed Laban his Maſter*, *Gen.* 31. 6. the people promiſe to obey *Joſhua*, *Joſh.* 1. 6.

Wicked

Wicked therefore was the doctrine of the *Pharisees*, *Mark* 7.11, 12. That a man should give to the treasure, and so he freed from honouring his Father.

For this cause it is that we pay tribute and custome, to shew that we are not onely ready our selves, but our goods also are at commandment.

Now the manner of our obedience is this,

1 It must be in simplicitie, and singlenesse of heart, with a good conscience, *Col.* 3.22.

2 It must be *alacriter*, with cheerfulnesse.

3 We must do it continually, at all times, and in all cases lawfull, nor contrary to Gods Commandments.

And because we are not given to this by nature; therefore six reasons are given to move and induce us to perform this obedience.

1 The

1 The very placing of the Commandment may move us much, in that God hath put it before our goods, yea before our life; to shew that obedience to government ought to be dearer to us then our good, yea, then our lives.

2 The names of Father and Mother, which God hath given to Governours, which are names of nature, full of love and the more apt to move obedience.

3 The promise of long life, a thing no lesse amiable: for death is a thing repugnant to nature.

4 It is a good thing, 1. *Tim.* 2.3. it is to God acceptable; yea, it is that which God is specially delighted with, εὐάρεστον, *Coloss.* 3. 20. and they that are thus obedient, they are καλοὶ, δίκαιοι, εὐάρεστοι.

5 It is not onely good, but δίκαιον, *Ephes.* 6.1. *It is right.* We cannot

cannot forbear it without injury: and therefore *Chriſt* ſaith, *Matth.* 22.21. *Give unto Ceſar that which is Ceſars*: it is his own, and therefore if you keep it back, you do him wrong, and injuſtice.

6 It ſtandeth us in hand ſo to do: and the reaſon is, *Hebr.* 13.17. *They watch over our ſouls.* So that where honour is detracted, there care of preſervation is diminiſhed; and by reaſon hereof the power, wickedneſſe, and impudency of naughty men is increaſed, and we the more troubled.

Now the duties of Superiours in generall.

The nearneſſe of the two ſignifications of the word (כבד) which ſignifieth both heavineſſe and honour: and in the Greek (τιμὴ) honour, and a loſſe: in Latine (*onero*) and (*honoro*) ſheweth that this honour goeth not with-

without a charge and a burden: and that it is required of them, that they ſhould be that which they would be honoured for.

1 They muſt know that their office is διὰ τὸν κύριον: And that they be Gods Miniſters, 1 *Pet.* 2,13. *Rom.* 13. 4. They are God's Vicegerents: their judgement is his, and not their own, 2 *Chron.* 19. 7.

2 To make their places yet more weightie: *Pſalm* 78. 71. and 2 *Cor.* 12. 14. The Children are not for the Fathers, but the Fathers for the Children. *David* was taken from the ſheepfold to be a King: but why? *Ad paſcendum Iſrael*, to feed *Iſrael*.

And after the ſame manner it is between thoſe that are Fathers, and Children by nature. God in the beginning ſaw the want and defect that was in children; and therefore ordained a duty to be ſhewed unto them;

them, before they are able to give honour; & then afterwards for a recompence, the Children are to give honour to their Parents, that have helped them when they could not help themselves.

And as God ordained the Children to be thus holpen, and their wants to be supplyed by their Parents: so must those that are in authority nourish and cherish those that are under them, as their own flesh, as *Moses*, *Numb.* 11. 12. carried the people in his bosome, as a Nurse.

3 Seeing God hath made them fathers and mothers, and those that are under them children; and consequently hath made a difference of high and low; they must take heed, that they do not pervert this difference, and make them equall; or set those before, whom God hath set behind.

We

We ſee the order that the Prophet *Nathan* uſed to King *David*, 1. *Kings* 1.26. *Me thy ſervant, and Zadok the Prieſt, and Benaiah the ſonne of Jehoiada, and thy ſervant Salomon*: he cometh laſt, though he were the Kings ſonne, and the Prophet *Nathan* knew well enough in what order to place him.

The contrary to this was the fault of *Eli*, 1. *Sam.* 2.29. whereas *Elies* ſonnes ſhould have honoured him, he honoureth them, and intreateth them, as an inferiour ſhould do his ſuperiour, *I heare evil of you, I pray do thus no more*: as it is ſaid there, that God would make their ſeed abjects, becauſe they gave away the honour from themſelves.

4 As this order is thus eſtabliſhed by God, and muſt by men be reteined; ſo it muſt alſo be practiced, and not be a bare and naked reſemblance, or dumbe

dumbe idole but not to use; for 1 *Thess.* 4. 11. the superiour must see that such as are under him fall to work: and if any break order, then *Rom.* 13. 4. he hath not authoritie in vain, but *prouer vindictam malorum.* But for those that do well, he must incourage them, *Well done, good seruant and faithfull, Matth.* 25. 23.

Now for the manner of their gouernment.

1 For himself. *David, Psal.* 101. 2. speaking how he will govern, beginneth with this, *He will walk uprightly himself,* and so be an example before his people. *Gregory* maketh the right use of power to be, *Vt homo sit potens in seipso, aduersus seipsum, pro seipso:* that is, he should be of power in himself against the rebellious affections of his own nature, that so he may do himself good, and bring himself to goodnesse.

2 To-

2 Toward others that are under him; *Levit.* 25. 43. He must not deal cruelly, but use moderation: not in proud manner, to use contumelious words, and tyrannous deeds, but as all Christians, *Ephes.* 4. 31. so especially those in high place must be farre from anger, bitternesse, crying out, and raylings, and such like. He must not be *tanquam leo in vi sua*; for so *Zeph.* 3. 3. A naughty governour is described to be like a roaring lion.

Their duty is further set down at large, *Psalm* 8. 2. from the second verse to the end of the *Psalm.*

Quest. 1 Whether inferiours owe any honour to superiours that are evil and wicked?

Answ. Yes, they do: for the wickednesse of a man cannot take away the force of Gods Commandment, nor make void Gods Ordinance: no more then mans

mans unbelief can frustrate Gods promise, as we read *Rom.* 3. 3.

Though they be froward, we must submit our selves, 1. *Pet.* 2. 18. As when *Sara* dealt roughly with *Hagar*, yet the Angel willeth her to return back to her Mistris, and to submit her self unto her.

And as in the familie, so in the common-wealth. We know *Saul* dealt very roughly with *David*, and yet still he acknowledged subjection unto him, so that he would do him no violence, when opportunity was offered him in the cave.

And not onely being froward, but though they be wicked, yet obedience and honour is to be done unto them: For it is God that set them up, though it were in his wrath, *Hos.* 13. 11. and *Jer.* 27. 7. the Lord saith, That he had given *Nebuchadnezzar* the government that he ad,

had, and all nations ſhould ſerve him. And *Eſa.* 10. 5. The rod of his wrath the King of *Aſſhur* was by him purpoſely ſet up.

Onely this diſtinction may be added: look what honour we give them, we do it not to man but to God himſelf, in reverence to his Ordinance: not τῷ προσώπῳ, to the perſon, but τῷ περσωπείῳ, to the viſard that God hath put upon him; as the heathen *Embleme* was ὄνος ἄγων μυστήρια, an aſſe laden with the Image of the goddeſſe *Iſis*, and the people fall down and worſhip: but the inſcription is, *Non tibi, ſed Religioni.*

And again, this we may further ſay, that be a government never ſo bad, yet it is better then none at all; an *Oligarchy* when the rule is under a few, is better then an *Anarchy*, when there is no ruler at all. And therefore *Hoſ.* 13. 11. though God gave

gave them a King in his anger, yet he took him away in his wrath, and in the fury of his anger: for then their plague was greater, to be without a Prince, then to have a bad one.

But to go a degree farther: *Virum malo, in malo,* or *ad malum obediendum?* whether we must obey an evil man in an evil thing? or whether we ow (as we call it) absolute obedience to evil Magistrates? *Quest.* 2

No, we do not: for absolute obedience is due to God onely: and Kings are to be obeyed so farre as their commandments are not repugnant to Gods Commandments: For if God command one thing, and they another; *Deo potiùs quàm hominibus*, better obey God then man, *Acts* 4.19. *Answ.*

No man can serve two Masters, *Matth.* 6.24. when God and they command all one thing

thing, they are but *unum agens*, and so but one Master; and there are not two Masters, till man break order and become a master himself against order.

Our Saviours rule is, *Luke* 14. 26. *He that cometh to me must hate father and mother and all*; which he expoundeth, *Matth.* 10. 37. *He that loveth father or mother more then me, is not worthy of me*: for *bonum, quod impedit majus bonum, in eo minùs diligendum.*

Examples of this. God the Superiour of all, the great Superiour, took order they should not fall down, nor bow to any Image: *Nebuchadnezzar* a Prince, a lesse superiour, he commands the contrary, he was disobeyed; and the disobedience was no disobedience: for disobedience is not but ἐν τάξει, and he had gone out of order first, *Dan.* 3. 18.

Darius went out of order,

Dan.

*Dan.*6 9. When he forbad prayer to God, which God had first commanded, *Daniel* contrary to the Kings Decree prayeth: *Daniel* kept his order; the King was out of order, the fault was the Kings.

In this commandment, God commandeth to honour father and mother, and yet we see 2. *Chron*, 15.16. *Asa* had given charge that no Idole should be erected; and because his mother *Maacha* did erect an Idole he deposed her, though she were his Mother; and yet no breach of this commandment.

So that as we said, it is no disobedience in the inferiour, if the Superiour go out of the line, and the Inferiour keepeth it.

We see 2. *Sam.*11.16. *Joab* for obeying the Kings letter, and putting *Vriah* but to chance-medley, yet he is condemned for it: and so are the souldiers of

Herod for killing the children, and executing his will, *Matth.* 2. 16.

When our Saviour, being forgotten by his father and mother was found disputing in the Temple, his mother reprehendeth him for putting them in fear; *Why hast thou done thus*, saith she; and our Saviour, though he were obedient to his father and mother, yet he maketh her this answer, *Wot you not that I must go about my fathers businesse?* As if he should say, I have a father indeed, *Joseph*; but I have a Superiour Father in heaven, and I was to go on his businesse, and so could not wait upon you, *Luke* 2. 49.

To conclude this point, 1. *Pet.* 2. 13. this honour must be *propter Deum*, and that is *Ephes.* 6. 1. *in Deo*: that is, *Tit.* 3. 1. in every good work. And as *Hierome* saith, *Honorandus generator, sed præponendus Creator.*

And

And yet notwithstanding all this, it shall be good and expedient, *Non μικρολογεῖσθαι*, not to carp at every little thing, but rather obey, if it be in our power.

1 In a thing doubtfull, as 2. *Sam.*24.4. *Joab* though he could see no reason to number the people, yet because the King commanded, he obeyed, and yielded unto it.

2 Though it be an unjust commandment, yet if it be not directly contrary to Gods will, there may be just obedience unto it: as *Matth.*17.27. it was more then *Cesar* could require of *Christ* to pay tribute, because he was a stranger; yet rather then he would break quietnesse, he gave it.

Now the particular duties between Superiours and Inferiours First to begin with the husband and the wife, and first

their mutuall duties each to other; and then their severall duties.

Their mutuall duties may be gathered out of the three words that signifie marriage:

1 *Conjugium:* the fellowship of a yoke, which is better born by two then by one alone: so one must help another to bear all burdens: therefore unequall matches which are hindrances to religion not bearing all one yoke, are condemned, 1. *Cor.* 7. 27. not being in *Domino.*

2 *Matrimonium: Vt mulier fiat mater,* Gen. 1. 18. for propagation: and *Malach.* 2. 15. for increase of Gods Church, the holy seed.

3 *Nuptiæ:* of *Nubo* to *cover*; as it were coverings after sinne, to cover each others shame.

The

The severall and particular duties of Husband and Wife.

1 The Husbands must live with their Wives as men of knowledge, 1. *Pet.* 3. 7. for she must ask of him at home, and therefore he must be able to answer her asking, and to instruct her.

And here the wives duty is submission: not to stand upon her own will, but to be subject to her husband: which subjection must be with acknowledgement that the man is the womans head, 1 *Corinth.* 11. 4. and therefore because the senses of seeing and hearing are in the head, she must see and heare by him; yet she must not be too much kept under; for as she was not made of his head, so not of his feet, but of his side, that she might be his equall.

2 The Husband must also love his Wife; and not onely with the generall duty of love,

whereof we ſpake before, but with an eſpeciall love, and reſpect peculiar to her, ſo as he muſt forſake father and mother, and cleave unto her: and his love muſt not be fleſhly, or in outward reſpects onely, but in the ſpirit, *Epheſ.* 5. 29. And the Wives duty in this caſe muſt be the very ſame, anſwerable to her husbands: ſhe muſt love him with the ſame love that he is to love her withall.

The husband muſt be the provider for his wife, and ſo for his children, and family, 1. *Tim.* 3. 8. and the wife muſt alſo have a care to look to that which her husband hath provided, 1. *Tim.* 5. 14. that nothing be loſt, *John* 6. 12. and therefore they muſt keep at home and be good houſe-wives.

4 There muſt be in both husband and wife *Officia reſultantia*, honour and love of their friends mutually: as we ſee in *Moſes* toward

toward his father in law, *Exod.* 7. 18. and *Exod.* 18 12. *Numb.* 10. 29 and for the woman, very excellently in *Ruth* toward her mother in law, *Ruth* 1. 16.

The duties between Father and Sonne.

1 The first dutie of the parents is in the begetting of their children: wherein, *non tam generatio spectanda est quàm regeneratio*: so that this duty must not be performed with a bruitish appetite, but by sanctifying themselves to the propagation of Gods Church.

This duty the child cannot answer; and therefore his duty herein is, to honour his parents, though they be never so mean and base; yea to do them service, *Luke* 15. 29

2 The second dutie, *Ephes.* 6. 4. is to nourish them, when they have begotten them; and

not againſt nature to give them a ſtone, when they ask for bread, *Matth.* 7. 9. Neither muſt they onely nouriſh them, but bring them up, laying up for them, and dividing the inheritance, and if there be no inheritance, then to provide them ſome art, ſuch as every one is moſt fit for; and the choiceſt of all to Gods ſervice, as *Hannah* did, 1. *Sam.* 1. 11.

And to anſwer this, the ſonne muſt not falſly purloyn or embeſil from his parents, as wicked children do, but maintain them rather if they want, and he be able.

3 They muſt not onely bring up their children, but bring them up in the Lord, that they may be Chriſtians, and ſonnes of God, as well as they are their ſonnes, *Gen.* 18. 19. *Deut.* 4. 9.

4 To all theſe they muſt adde their own example, and where need is, correction, *Prov.* 29. 15.

for

for he that correcteth not his sonne, hateth him.

5 The last duty is a particular kind of prayer and blessing which sanctifieth all the rest, or else all other means are nothing worth, *Gen.* 49. 28.

The sonnes duty answerable hereunto is, to be willing to receive instruction, and not to mock at good counsel, but to be wise, so that he may make his father glad, *Prov.* 10. 1. to imitate his fathers good example, and to be subject to correction, *Heb.* 12. 9.

Here are condemned mariages without consent of parents, for vows cannot stand without their consent, much lesse this vow, *Num.* 13. and 1. *Cor.* 7. 13. the father must give his daughter in mariage.

The duty of the Maſter, and Servant.

I The firſt duty of the Maſter is *ars imperandi*, knowledge how to enjoyn them their works: and here muſt be obſerved foure things.

1 That his commandment be lawfull, for elſe in performing it he ſhall diſpleaſe, κύριον κ) πνεῦμα, and though we have a Maſter according to the fleſh, yet the Maſter according to the Spirit is to be preferred; as *Joſeph* preferred God before his Miſtris, *Gen.* 39. 9.

2 The commandment muſt not onely be lawfull, but poſſible; for a thing may be lawfull, and yet not poſſible; and therefore *Abrams* ſervant putteth the doubt, *Gen.* 24. 5. *What if ſhe will not come?* and is in that caſe ſet free.

3 It muſt be profitable to ſome good purpoſe, for nothing muſt be done in vain.

4 It

4 It must be proportionable to time, place, and person.

The duty of the servant answerable to this, is faithfulnesse, and discretion, *Matth.* 24 45.

For faithfulnesse; the heathen could say that *servus* is *totus alterius*: and therefore *Matth.* 6. 24. he can serve but one master, because his duty is infinite, he cannot set down any time when he shall have done: but must work all day, *Luke* 17. 7. at night too, untill the master set him free; yea he must spare from his own meat to do his masters businesse.

Opposite to this faithfulnesse is,

1 When they will do something beside their masters businesse, or let something stick on their fingers, *Tit.* 2. 10. Filchers. *Luke* 16. 1. Wasters.

2 Lying, 2. *Samuel* 16. 3. 2. *King.* 5. 22. it was the fault of *Gehezi.*

3 Sloth

3 Slothfulneſſe, when he will not give his maſter all his ſtrength, *non accuratè agere*, as the Poet ſaith, but be *ſervus glis*, not like *Jacob*, *Gen.* 31. 40. who could not ſleep for his maſters buſineſſe.

4 *Epheſ.* 6. 7. They that do their work unwillingly, or with murmuring, *Tit.* 2. 7. not like the Centurions ſervant, that heard but *Go*, and he went.

5 Eye-ſervice, deceitfull diligence, onely at their own pleaſure, and before their maſters face, *Epheſ.* 6 6. *Col.* 3 22. where as they ſhould do it with ſingleneſſe of heart, leſt the chief maſter be diſpleaſed.

For diſcretion in ſervants; they muſt do for their maſter as the ſteward did for himſelf, *Luke* 16. caſt for their maſter in due time, and upon all fit occaſions, to do him good.

II. The ſecond duty of the maſter is, not to be *aſper*, *Levit.* 19. 33.

19. 33. but *Coloss.* 4. 1. do unto them that which is just & equal: for they are *conservi* also to the chief master, and *in futuro* they may be servants to men, and therefore, *Quod tibi fieri vis, hoc fac alteri.*

III. The third duty is, *Prov.* 2. 27. to provide them meat, drink and cloath, or wages agreed upon.

The duties of the Teacher and Hearer.

I The first duty of the Teacher is, *Prov.* 22. 19. and 20. verses, to make known to the people the words of truth: which is done,

1 By precept, *Psal.* 119. 31. *Teach me thy Statutes.*

2 By example, *Prov.* 24. 32.

3 By experience.

4 By correction, that παθήματα may be μαθήματα.

The Hearers duty answerable to this is,

1 To

1 To be φιλήκοος studious of hearing, that the word may come *in aurem*, and so *ad cor*.

2 To be ζητητικὸς to ask questions, *Exod.* 13. 14. *Deut.* 6. 20. *John* 16. 17. *Matth.* 13. 10.

II The second duty of the Teacher is, *vitia morum, magis quàm verborum vitare; potior enim est bene vivendi quàm optimè dicendi facultas.*

The Scholars duty answerable is, *Lam.* 3. 27. to bear the yoke in his youth: and to be at direction: and to be humble-minded.

III The third duty of the Teacher is, they must be *Tutores*, they must *tueri* defend and protect their Scholars, as *Christ* did his Disciples *Matth.* 9. 14. *Matth.* 12. 2. for plucking the ears of corn.

The hearers dutie answerable is, *Numb.* 6. 14. 15. to bring every one his offering, 1. *Sam.* 1. 21. 1. *Sam.* 9. 2. *Luke* 5. 29. *Matth.*

Matth. 5. 24. Also to minister unto them, as *Samuel* did to *Eli.* 1. *Sam.* 2. 11. and *Elisha* to *Eliah*, 1. *King.* 19. 14. and 1. *King.* 3. 11 and *Matth.* 11. 2. and *Matth.* 26. 17.

And lastly, there must be *resultans officium*, as our Saviour charged his Disciples with his mother, *Joh.* 19. 27. and after his death, his disciples buried him.

More particularly the Ministers duty.

The Apostle, *Heb.* 5. 1. sheweth that the Minister is taken from men, and ordained for men, in things apperreining to God, to deal with God for the Church.

Now this being an honour, no man must take it unto him, unlesse he be called: Now Gods calling is known by his talents, *Matth.* 25. 14. and therefore, unlesse God have given him gifts he is not called by God.

But

But having this calling, and having in the Vniverſitie where this was taught, his bringing up, and having 1. *Tim.* 4. 14. the laying on of hands of the company of Elderſhip, we come now to his duties: we ſhall find them, *John* 10. 11. &c. 1. *Tim.* 3. *Tit.* 1.

There are foure ſorts mentioned, *John* 10. three bad: 1, a thief; 2, a hireling; 3, a wolf: one good, namely, the good ſhepherd.

They may be diſtinguiſhed into a lawfull calling and an unlawfull calling.

If he have not a lawfull calling, if he come not in by the doore, that is, according to Chriſts inſtitution, if he have not his talent, he is an uſurper and a thief, as *Jer.* 23. 21. God ſaith, *they ran and I never ſent them, they prophecie, and I bad them not, I never ſpake to them.*

And

And this cometh by wreſting the Law which is done two wayes, *Deut.* 16. 19.

1 *Per gratiam*, by favour, at the ſuit of ſome great man, or ſome friend, by having reſpect of perſons.

2 *Per munus*, by taking rewards. And ſo the law being perverted, *per gratiam*, and *per munus*, the ordinance of God is laid aſide, and then cometh *cita impoſitio*, becauſe he hath not the gift of the heart to commend him withall, for the gift of his hand, the Biſhop letteth him go unexamined; and ſo contrary to *Pauls* rule to *Timothy*, 1. *Tim.* 5. 22. layeth hands ſuddenly upon him. And how can God bleſſe the proceedings of thoſe that come not in by the doore? *Quæcunque malo inchoantur principio, difficulter bono perficiuntur exitu.*

The other ſort, *Hirelings*, *Job* 10. 13. are they that have no care

care of feeding, but their end is to clothe themselves, *Zach.* 11. 15. and as the fathers say, they have not *instrumenta boni pastoris*, but onely *forcipes* and *mulctram*: a pair of sheers for the fleece, and a pail for the milk. And if the flock be in danger, for the danger of the soul they care not, but if there be the least danger of the wooll or the milk, they bestirre themselves.

And if a Wolf come, that is, a persecutour, or a false teacher, either they flie, *John* 10. 12. or else they become wolves themselves, and do as great harm to the flock, as the Wolf doth.

Now the good shepherd, he it is onely that performeth his dutie; and the duty of the good shepherd may be reduced to these two heads.

I To go before his sheep, *John* 10. 3, 4. as the manner of the East Countreys was, not to drive

drive his sheep, but to go before them: so the good shepherd must go before his flock by his good example, 1. *Tim.* 4. 12. he must be τύπος, that is, such a thing as maketh the stamp upon the coyn: and it is also used *Tit.* 2. 7. and 1. *Pet.* 5. 3. And *Moses* requireth, he should have *Thummim*, integritie of life, as well as *Vrim*, light of learning, *Deut.* 33. 8. And it is said of our Saviour Christ our *Typus*, *Act.* 1. 1. *cœpit facere & docere*: so the Minister must do first, and teach after: he must be an example unreproveable, 1. *Tim.* 3. 2. and unblamable, *Tit.* 3. 6. And this must be in him, and his.

1 In himself, 1. *Tim.* 3. 2. without spot, as *Levit.* 21. 21. not misshapen or having blemish, that is to say, any notorious sinne or crime that is outward, to bee laid to his charge; and the reason is, 2. *Cor.* 6. 3. that

that there may be no offence given to the weak, or ſlander of the Goſpel by the wicked: but that even the enemies may by his example become Chriſtians.

2 In his houſhold, that is, in his charge; thoſe that are committed to him, that is, if he be a Prophet, in the Church; if a Father, in his ſonnes; if a Maſter, in his Servants: and this ſtandeth in theſe points.

1 Thoſe that be under him muſt be religious and faithfull children, *Tit.* 1. 6.

2 They muſt be under obedience, 1. *Tim.* 3. 4. or elſe it is a preſumtion of negligence, faint-heartedneſſe, or careleſſeneſſe in him.

3 They muſt uſe reverence, gravity, modeſty, 1. *Tim.* 3. 4. they muſt be no rioters, drunkards, or ſuch like.

The

The duty of the people, answerable to this example of the Shepherd is to follow his example. If he must be *Typus gregis*, they must be *ἀντίτυπον Pastoris*: as in the print of the coyn, the iron, and the coyn are of the same figure.

As he must be an example and go before them in life, so he must also teach and instruct them by learning: and therefore must be διδακτικὸς, able to teach.

It is well observed, that the verb *doceo*, to teach, doth govern two Accusative cases, as *Esa.* 28. 9. *Quem docebit scientiam*: They must have *Quem*, whom they should teach, and *Quid*, what they shall teach, namely knowledge. Many have *Quem*, a people to teach, but have not *Quid*, knowledge to teach them: and so they are not Teachers sent from God, but thieves and robbers sent by the devil. God himself saith

ſaith to ſuch unlearned Prieſts, Hoſ. 4 6. *Becauſe thou haſt refuſed knowledge, I have refuſed thee, that thou ſhalt be no Prieſt unto me.*

And to enquire what meaſure of knowledge is needfull for him to have: The ſchoolmen ſay he muſt have *competentem*, if not *eminentem ſcientiam*. And what competent knowledge is, we may ſee, *Tit.* 1. 9. in theſe three points,

1 He muſt be able to hold faſt the faithfull word according to knowledge.

2 He muſt be able to exhort and comfort, and that with wholeſome doctrine.

3 He muſt be able to reprove and confute them that ſay againſt it.

III. As he muſt be an example in his life, and teach them by his learning, ſo he muſt have a care of the manner of his Doctrine, in what ſort he doth teach. We

We reade of three faults that fell into the Church in the Apostles time.

1 φιλομυθία, 2. *Tim.* 4. 4. a desire to heare fables: when a man is soon full, and cannot abide to heare of a thing often, but will have new: as 2. *Cor.* 11. 4. they must have *alium Jesum*,

2 *Tit.* 3 9. they did κενοφωνεῖν, they must have questions to no profit, and decidings of high and nice points.

3 They had *Pruritum aurium, itching eares*, 2. *Tim.* 4. 3. a desire to heare an eloquent declamation out of a Pulpit; to have a period fall roundly, pleasing the eare, and doing the soul no good.

Against these the Apostle setteth down a form for the Preacher to follow.

1 That which he teacheth must be wholesome, and uncorrupt Doctrine, *Tit.* 2. 1. and 7.

2 He

2 He must not meddle with things of no profit, but he must intend the peoples good by his preaching.

3 For the delivery it must be with learning; as 2. *Cor.* 11. 6. Though rude in speach, yet not in knowledge. And he must not onely have *vetera*, but *nova*; not new Doctrine, but new wayes of expressing, and new arguments. And he must also use a plain and perspicuous order, and an orderly delivering of it, which is called ὀρθοτομία, a dividing of the Word aright. And according to that *Hebr.* 4. 12. *The word is a two-edged sword:* It is a speciall point in preaching, that their words must have two edges, for else the back commonly doth as much hurt as the edge doth good. And that is when they do not meet with both extremes: as when they speak of obedience, they deal as if they would take away

away all disobedience, & would have a man never to disobey: and when they speak of peace, they do it so, as if we should have peace with all men, and be at variance with none: whereas with the wicked we must have no peace. And lastly, the Minister must deliver the word, *Tit.* 2. 7. ἐν ἀδιαφθορίᾳ, with authoritie, gravitie and majestie, as knowing that it is not his own word, but the everlasting Truth of God.

IV. As he must be of good life, and sufficient learning to teach, and must teach them after a right and good order; so with his teaching them that which is good, he must reprove the offenders, and improve and confute them that are contrary minded.

The manner of his reproving. He must first *arguere*, and then *redarguere*; first prove the fault, and then reprove it.

And in regard of the persons offending.

1 If they be onely led by a disposition to a fault, then ἐν πραΰτητι; in humilitie, 2. *Tim.* 2. 25.

2 If it be done in contempt, then μετὰ πάσης ἐπιταγῆς, with all authoritie, *Tit.* 2. 15.

3 If the parties be froward of nature, then ἀποτόμως, roundly and sharply, *Tit.* 1. 13.

4 If it be a publick fault, then 1. *Tim.* 5. 20. ἐνώπιον πάντων, reprove him openly, that others may fear.

For improving or confuting the adversary.

1 If it may be to stop his mouth, *Tit.* 1. 1.

2 If that cannot be, yet *Tit.* 2. 8. that he may be confounded.

3 If not that, yet *Tit.* 3. 11. that inwardly he may be convinced in his conscience.

4 If

4 If that will not be, yet 2. *Tim.* 3. 9. that his madnesse may be made manifest, and the hearers may see his folly.

The peoples dutie in respect of all this pains of the Minister is, to yield him double honour, as it is 1. *Tim.* 5. 17.

1 The honour of reverence, *Phil.* 2. 29 both in judgement and in affection.

2 The honour of maintenance, to make them partakers of all our goods.

After the fatherhood of the Church, order requireth that we speak of *Patres Patriæ*, the fathers of the Countrey, Magistrates; who are nursing-fathers and mothers in Gods Church, and in the Common-wealth.

The power Ecclesiasticall would have been sufficient to have governed the world, but that *Cain* building a city, *Gen.*

4. 17. made the godly first take order for their defence: and so citie against citie was the occasion of civil government, because some men like the Horse and Mule, *Psal.* 32. 9. would still be offering violence, and injury, if there were not a power to bridle them.

Now seeing they must have government, the main reason why they would be under one man, and give *potestatem vitæ & necis* to one particular, was, *Præstat timere unum quàm multos*; better one Wolf then a great many, and so a mans life to be continually in hazard of every man.

After the floud God gave the sword into mans hand, *Gen.* 9 6. to shed the bloud of him that should shed another mans bloud. And then *Sem* called *Melchizedeck* King of *Salem*, took upon him to defend Gods people from *Nimrod*, and his fellow-

fellow-hunters.

The Magistrate is called also a shepherd, and he must feed the people as well as the Minister, *Gen.* 49. 24. *Psal.* 78 71. *Numb.* 27. 17. *Ezek.* 38. 18, 21. And he must look that the fat sheep do not trample and spoil the grasse with their feet, so that the lean can eat nothing; nor trouble the water that they cannot drink; neither strike at them with their horns, but that they may feed quietly without disturbance.

And as they must have a care of them that are in the inside of the fold, to the flock within; so, to keep away the Wolf without: that is to say, to keep and preserve them from forrein invasions; and so to be right nursing-fathers and mothers unto them.

We have a good example, in an evil King, 1. *Sam.* 11. 5. *Saul* hearing the people that they

were ſorrowfull and wept, *What aileth this people that they weep?* ſaith he: A good pattern for all Kings, *videre nè quid ſit populo quod fleat*, to have a care, that his people be not diſquieted, that they may not weep.

Magiſtrates are either Βασιλεὺς the King, or ὑπήκοοι under-officers

The reaſon of the under-officer is, *Exod.* 18. 13. becauſe *Moſes* (or one man) cannnot heare all; approved by God himſelf, *Numb.* 11. 1.

Queſt. Now what manner of men ſhould Magiſtrates be?

Anſw. Surely ſuch as are called by God according to that rule, *Deut.* 17. 15. *quem Deus elegerit; Whom the Lord thy God ſhall chooſe:* and he whom God calleth muſt be thus qualified:

1 He muſt not be affected to *Egypt*, which is the nurſerie of idolatrie; not affected to falſe religion, *Deut.* 17. 16.

2 He

2 He must not be uxorious voluptuously given to pleasure, *Prov.* 31. 3, 4. *Wine and women are not for Kings and Princes.*

3 He must not gather gold and silver, that is, he must not be covetous, *Deut.* 17. 17. It was *Salomons* fault, 1. *King.* 12. 4.

And being thus qualified, and so meet for a Kingdome, and set in his seat, his duties are,

I. To acknowledge himself to be there, not by himself, but by God: *Per me reges regnant*, saith God. And so their style runneth, *Cæsar Dei gratiâ*: and that therefore their power is not *arbitraria*, but *delegata*; and therefore he must say with the Centurion, *Matth.* 8. 9. *I my self also am under authority*; they are under God, and therefore must so rule as God himself would rule; and how is that? even as his word prescribeth, and no otherwise.

The duty of the subject answerable

ſwerable is, to acknowledge him to be Gods deputie, 1. *Sam.* 10. 26. and to reverence him accordingly.

II. The ſecond duty of the Prince is, ſeeing God hath been ſo liberall to *Ceſar*, as to make him King and his Deputie, he muſt not requite him by breaking into that which is Gods peculiar; for we ſee our Saviour maketh a diviſion, *Quæ Cæſaris, quæ Dei*: ſome things to *Ceſar*, ſome to God, as namely the Court of conſcience: the Lord onely keepeth his court there; and therefore the King muſt not *dominari conſcientiæ*, he muſt command nothing to any man againſt his conſcience.

Yet thoſe whoſe conſciences are not well inſtructed, they muſt labour to rectifie them, and if they be obſtinate, and will not yield to religion, they muſt compell them, *Luke* 14. 23. and if there be not *intus volun-*

tas,

tas, there muſt be *foris neceſſitas*; and therefore let Papiſts come and heare, that they may be caught.

And generally, he muſt *paſcere populum*, he muſt feed the people, that is, provide for them.

1 He muſt provide for their ſouls, that preachers be ſent into all places, 2. *Chron.* 17. 9.

2 For their bodies, *Gen.* 41. 49. he muſt lay up corn againſt a dearth, and ſee there be plentie, 2. *Chron.* 9. 21. ſend ſhips abroad, for outward and forrein commodities: and for inward right to all men at home, provide Judges, 2. *Chron.* 19. 5. and to avoid wrongs from abroad, provide ſouldiers, 2. *Chron.* 17. 2.

The peoples duty anſwerable to theſe is,

1 That they break not into Gods right, neither take the ſword out of the Kings hand:

nor be seditious, or disobedient unto him, *Prov.* 24. 21. *Fear God and the King, and be not seditious.*

2 In regard of their care over us, we must not *dare*, but *reddere Cæsari quæ sua sunt*; that is, because they keep our tillage safe, they must have tribute out of our lands: and because they keep the Sea safe, they have *vectigal* custome, and *censum* subsidie out of our goods: and in time of necessitie indiction or taxe, 1. *King.* 11.

III. The third dutie of the King is, in cases of appeal to do justice himself; for that is it that must establish his Throne, *Prov.* 16. 12. and without it, *magna regna*, are nothing else but *magna latrocinia*; And in his justice he must look,

1 That the righteous may flourish, and that *bonis omnia bene*, *Prov.* 11. 11.

2 To the wicked his looks must

must be terrible in judgement, *Prov.* 20 8. that so he may drive away evil, *Deut.* 13. 8. for capitall crimes, *non parcat illis oculus tuus*, let not thine eye spare them.

The peoples dutie herein is, in respect of his justice to fear him, *Prov.* 20. 2. and 16. 4.

IV. The fourth duty of the King is humility, and meekness in ruling, to use his power meekly and mildly, not as *Pilate*, *John* 19. 10. *I have power to crucifie thee, and I have power to loose thee*: but every Magistrate should do well to say with *Paul*, 2. *Cor.* 10. 8. *I have no power to hurt, but to do good*; to edification, and not to destruction.

It is the difference that a heathen man maketh between a good King and a Tyrant; a Tyrant saith ἐξεστί μοι, I may do it, and I will do it: the good King saith καθῆκει μοί, I must do it, it is my duty, I pray you pardon me.

To

To conclude, *pauciora licent illi quàm ulli, cui licent omnia.* And if he will not be mild, but of an au ſtere and cruel behaviour to his people, they may well fear him, but ſure they will not love him; and then φόβος may well breed κολακείαν, but not εὔνοιαν, true good will.

The peoples dutie to ſuch a mild king is, not to fear him, but to be afraid of him, that is to ſay, in their love of him, to be afraid leſt any hurt ſhould come unto him, as the people were afraid of *David*, 2. *Sam.* 18. 3.

And another duty of the people is, to bear with the infirmities of this mild King, and to be as meek toward him in covering his uncomelineſſe if any be, *Exod.* 22. 28. unleſſe it be ſome enormous ſinne, or that he be a troubler of Iſrael, 1. *Kings.* 18. 18.

Thus much of the Kings duty.

The

The under-Officers duty is, to be in all things serviceable, aydeing and assisting to the King, in the execution of his severall duties afore-mentioned, according to their authorities in their severall places.

And the peoples duty answerable is, to reverence, obey, fear, and love them as deputies to the king himself.

From Magistrates we come to those that have in them an excellency above others, though it be separated from the estate of government, yet it maketh them worthy of honour.

And this excellency is in respect of one of these three goods.

1 Of the mind, which they call *excellentiam doni*, the excellency of some inward gifts.

2 Of the body, as old age.

3 Of the outward estate, as nobility, wealth, &c.

First,

First, for the gifts of the mind.

Those that have the gift of inventing crafts and sciences, as *Jubal* did musick, *Gen.* 4. 20. are therefore called *Fathers*. These gifts of the mind are they which the schoolmen call *gratiæ gratis datæ*, χαρίσματα free gifts of God, and whersoever they fall unto any man, he is to be honoured for them: because, though these be not the very fear of God, neither make a man any thing more holy, yet in respect they are for the profit of the whole body, they are to be honoured and he for them: and much more then is he to be honoured, in whom is *gratia gratum faciens*, as they call it, the true fear of God and grace indeed.

Now let us see what is the duty and reverence, that we ow unto such men that have these gifts?

I. Acknow-

I. Acknowledgement of their gifts, and to commend them, and to praise God for bestowing them, and not to think, that *Qui angit alienam famam, detrahit suæ.* If the prophet *Ezekiel* had been of that mind, he would not have commended *Daniel* living in his own time, for fear of impairing his own credit, *Ezek.* 28. 3. So *John Baptist* of Christ, *I am not worthy to unloose his shooe latchet,* he must increase, I must decrease, as the morning starre doth, when the Sunne is up.

Contrary to this, we (like *Saul*) cannot abide that any mans thousands should be more then ours, 1. *Samuel* 18. 8. and therefore, if we can, we will deny that he hath any such gift in him, or at least, not in such measure as is supposed; or else, we make light of the gift it self, that it is but a mean and base gift: or if the gift be such as all men

all men see to be a rare and an excellent gift, then we begin to carp at him for some other defect, or else to charge him with the abuse of his gift, or at least, some imperfection in his life; one thing or other is still awry.

Now the duty of him that hath the gift is, 1. *Cor.* 15. 10. to know who it is that hath separated him, and that he hath nothing by nature, but that he hath, it was given him by God, and therefore he must be humble, *Ezek.* 28. 17. And he may humble himself, either with the defect of other gifts, or at least with the body of sinne, which he carrieth about him, *Rom.* 7. 24. that so the grace of God may not be in vain in him.

And it may be in vain three wayes.

1 In respect of doing good in the Church.

2 In

2 In respect of doing himself good thereby.

3 In respect of his own salvation, 1. *Cor.* 9. 27. if he be not humble, he may preach to others, and himself be reprobate.

II. The second dutie that we ow to men of gifts is, to preferre those that have the greatest gifts and to give the greatest gifts, the greatest prehemiinence.

For as in Philosophy *bonum est eligendum, malum fugiendum: so è bonis optimum, è malis minimum.* This was the reason of founding of Colledges; because men thought if they left their lands to their kinred, they should have *hæredes promiscuos*, they knew not whether they should be good or bad: but in Colledges, they should have *hæredes ex optimis.*

For this point of chooſing the best, see 2. *Kings.* 10. 3. of *Jehorams*

rams children, *eligite optimum & aptissimum*, *Gen.* 41. 39. *Pharaoh* to *Joseph*, because God hath endued thee with the greatest wisdome.

To give some reasons in this case.

1 Whom God chooseth not, he will not blesse: and he chooseth none but the best.

2 It is worse to make an *Hophny*, then not to correct an *Hophny*. *Eli* was blamed for not correcting; much greater had his sinne been, if he had put in an *Hophny*, whose mind is on the pot.

3 Set an unmeet workman about any thing, and the work will be in danger of marring: so by this means they do *ponere sub periculo*, endanger the souls of them that are committed to their charge.

Now the duty of the superiour that is thus qualified with gifts is, 1. *Sam.* 9. 21. to think meanest

eſt of himſelf of all others: and to ſay, 1. *Sam.* 18. 8. *What am I? and what is my Fathers houſe?* And if he be preferred according to his gifts, he muſt not think that he is fallen into the pot, that is, into a place of eaſe and reſt, but that his place being higher, he muſt now do more good there then he could do in a lower place.

III. The third dutie that we owe to men of gifts is, to make uſe of their gifts; *Eò ſe conferre ubi Deus eſt*, Exod. 18. 15. The people asked of God when they asked of *Moſes*: and ſo 1. *Sam.* 9. 9. They went to the Prophet to ask of God.

And the dutie of him that hath the gifts is, *Vtendum ſe præbere*, and to make accompt, διὰ τοῦτο ζῶ, I live to this end, and to this purpoſe, to be uſed of others: ſo ſaith wiſdome, *Prov.* 9. 4, 5. *Come hither to me*: and our Saviour

Saviour, *John* 1. 39. *Come and see.*

Thus much for the goods of the mind.

Now for the goods of the bodie, which is old age. Our duties are

1 To hold our peace, and give them leave to speak, *Job* 32. 6, 7. and the reason, *Job* 12. 12. Because with the ancient is wisdome: the contrary was *Rehoboams* fault, 1. *Kings* 12. 6.

The duty of the aged answerable to this is, that they be not, *Esa.* 65. 20. *Pueri centum annorum*, they must have *canum intellectum*, as they have *canum caput.*

But if they be such, yet for their age we must honour them, though for their wisdome they be not worthy *Hoc pati*, yet in respect of their age it is meet for us *Hoc agere.*

II. To rise up before them, *Levit.*

Levit. 19. 32. because *Prov.* 20. 29. old age is a glorie, yea, *Prov.* 16. 31. a crown of glorie.

The dutie of old men answerable is, that which followeth in that place, *Prov.* 16. 31. That his age be found in the way of righteousnesse: and *Tit.* 2. 2. they must be sober, honest, discreet, sound in the faith, in love and in patience.

Thus much of the goods of the body.

Now for the outward estate of Nobilitie, Wealth, &c. We see *David*, 1. *Sam.* 25. 8. called *Nabal*, though wicked, yet because he was wealthy, father; *Send I pray thee to thy servant, and to thy sonne David*, saith he. And our dutie is,

I. To place them with the Elders in the gate, to preferre them that are wealthy: and the reason, because *Nervus reipublicæ argentum*, there may come much

much benefit to the Commonwealth by them: as *Nehemiah* had 150 Jews at his Table, *Neh.* 5. 17.

The duty of rich men answerable is, 1. *Tim.* 6. 19. to be willing to part with their goods: and if either he be a nobleman himself, or allied, or of acquaintance, let him help forward good causes: and especially provide for the Prophets as the woman of *Shunem* did, 2. *Kings* 4 9, 10. A chamber, a bed, and a table, a stoole, and a candlestick.

Again, rich men must learn not to be high-minded, nor to put their trust in their riches, 1. *Tim.* 6. 17, nor to count them their strong city, *Prov.* 18. 11. nor to be churlish, as *Nabal* was to *Davids* servants; 1. *Sam.* 25. 10. nor to despise the poore.

II. The second dutie of the meaner sort towards these noble

or

or wealthy men is, to accompt them their fathers, and themselves their sonnes, as *David* did *Nabal*; to give them honour and reverence accordingly.

There is yet one case more, wherein honour and reverence is due; and that is, when a man bestoweth a benefit upon us,

And in this, as in the former, consider the duties of benefactours, and of those to whom the benefit or good turn is done.

The benefactours duty is thus.

I. No man though he be rich is bound to every one in particular, not in *beneficio*; *in officio* every man is bound to do some duty or other to every one, but for benefits, they may make their choice: but to some they must give; and in their giving they must have this care, to

to do it freely; contrary to the course of giving benefits, or *Benifices* now adayes, wherein the givers look not, *ubi optimè*, but *ubi quæstuosissimè*: as if a man should bestow so much bread on his horse, because he is to ride upon him; so they bestow upon such a man, because they will make use of him.

II. He must give not onely freely, but speedily, *Bis dat qui citò dat. Apage homines quorum lenta sunt beneficia, præcipites injuriæ*: as now the manner of men is, *Profundere odium, & instillare beneficium*; not all at once, but by little and little.

III. When you have done a man a good turn, forget it; or at least wise upbraid him not with it.

The duty of him that receiveth a benefit is,

I. To acknowledge that man to be the instrument of God in that

that blessing, and to let his estimation or valuation of the thing be as great after he hath it, as it was before he received it.

II. The effusion of this affection upon all fit occasions. If he remember it, I need not, for *exprobratio est satisfactio pro beneficio*; but if he forget it, I must not, but I must speak of it, and that not extenuating it, but I must be *benignus interpres*, first, that it was a great benefit, or at least a great one to me: or if not, yet he did it with so good an affection, that I cannot but think highly well of it.

III. If he ever stand in need we must do him the like good turn, if we be able; not to injure him, and then to make *finem injuriæ, beneficium*, to think we do him a benefit, by making an end of an injury: nor as they do in policie now a dayes, *mergere ut extrahatur*, first drown them, that they

may pull them out again, and so make them beholden by plucking them out.

The contrary to these is the sinne of unthankfulnesse, which indeed is a great vice, and abhorred even of the heathen.

But we must beware we take not that for unthankfulnesse which is not; for *ingratitudo est in rebus gratiæ*, and not in *rebus officii*: And therefore if he do me a matter of duty, or of office, or justice, he cannot for this exact any thankfulnesse at my hands: but let him come to me in *re gratiæ, in beneficio, quod licet dare, aut non dare, facere, aut non facere*, and I will be thankfull.

Again, he hath done me a good turn, he would have me now to follow his appetite, to do some unjust thing; I will not, but refuse to consent unto him: Is this unthankfulnesse? no; for the rule is, that the love

to

to my self must be the rule of the love to my neighbour: and so it is not required that I should do any more for my neighbour, then I would do for my self: Now then, if my own appetite would lead me to any unjust thing, should I consent unto it? No, for so I should hurt my self by consenting to sinne against my own soul.

And so for the pleasure he hath done me, he would have me do him a pleasure, by consenting to sinne by his instigation, and so hurt both his soul and mine own, and do evil for good: And in this case it is no unthankfulnesse though I deny him: it may be *Species injuriæ*, and *Species ingratitudinis, quæ sæpe incidit in virum bonum*: But a good man through the midst of all the infamie and reproch of his ingratitude, will *tendere ad officium.*

We are now come to the reason of the Commandment; *That thy dayes may be prolonged in the land which the Lord thy God giveth thee.*

This is the first particular Commandment, that hath a particular promise, *Ephes.* 6. 2. And the reasons why God addeth a reason to this commandment may be these.

1 Because *adorant plures orientem solem quàm occidentem*: & old men when they have one foot in the grave, are for the most part despised.

2 Because as we have in our birth received the benefit of life from our parents, as the instruments; so by our parents and by their blessing it might be also preserved and prolonged.

Object. But our expetience sheweth us, that obedient and dutifull children often die betimes; and dis-

disobedient, stubborn, and contumelious children prosper and live long.

Answ. We answer with *Salomon Eccles.* 9. 2, 3. all things in this world are alike to all men: and these outward things as glory, riches, preferment, and long life, they are but the gift of Gods left hand, and are common both to good and bad, as well as povertie and adversitie; and the reason is, Prosperitie and riches are given to the wicked, *Nè boni nimis cupidè prosequerentur*: and povertie and adversitie is also common to the godly as well as to the wicked, *Nè illa turpiter effugiantur.*

And again, adversitie is common to both: Why? because if God should send adversitie to all the wicked, and to none of the godly, men would think all the punishment were in this world, and that there were no judgement to come.

And if he ſhould ſend adverſitie onely to his Children, men would think there were no profit in ſerving the Almighty; and that he did not reſpect his children, neither had any care of them, but did quite forget them, *Pſal.* 10. 11.

And therefore that he may ſhew he hath a providence, he will give to ſome of his children theſe good things: And that he may ſhew he hath a judgement to come, he giveth them alſo to ſome of the wicked.

And not all to the wicked, becauſe they ſhould not ſacrifice to their net, and their yarn: that is, they ſhould not make the outward means their god, *Habac.* 1: 16. Neither all to the godly, becauſe the devil and his inſtruments ſhould not ſay, that the godly do not ſerve God for nought; or that they ſerve him becauſe of his bleſſings.

But

Quest. But how is it then, that long life is promised to those that honour their parents?

Answ. I. We have a good exposition of this place, *Deut.* 5. 16. where it is said, *That thy dayes may be prolonged, and that it may go well with thee*: So the meaning is, that so long as it may go well with them, and be a benefit unto them, so as they may live prosperously, their dayes shall be prolonged. But if their life come to be a displeasure to them, then to have their dayes lengthened will do them no pleasure, nor be any blessing to them. And life may be a displeasure.

1 In regard of the evil dayes. 2. *Kings* 22. 20. *Josias* a good King taken away, because he should not see the evil dayes that were to come upon the Land.

2 In regard of himself, for fear lest he be corrupted. And

therefore *raptus est à facie malitiæ Henoch.*

II. When *Herod* promised the daughter of *Herodias* the half of his kingdome, *Mark* 6. 23. if he had given his whole kingdome, certainly it had been no breach of promise: So, if God promise *vitam prolongatam*, and give *vitam perpetuatam* for it, here is more then half in half: as he that promiseth ten pieces of silver, and giveth ten pieces of gold, breaketh not his promise; so here, no breach of promise in God, but performance with advantage.

III. The best and most sufficient answer is this: There is no temporall thing of this life that doth *cadere in promissum Dei*, but onely so farre forth, as it shall help and further the next life, the life to come. This life is but *via ad vitam*, and whatsoever he promiseth us in the way, it is but to help us to the

the end of our journey. And therefore, as all earthly felicitie is no felicitie, unlesse it dispose us to that felicitie that is heavenly; so long life is no life, unlesse it help us in the atteining of life eternall: neither is it any blessing, unlesse *ità disponatur de minimo, quemadmodum convenit summo*, or at least so, as *periculum non fiat de maximo*.

Quest. But why doth God give long life to the wicked, seeing it is here promised to the godly?

Answ. For divers reasons.

I. To prove if at any time they will be brought to repentance, 2. *Tim.* 2. 25.

II. God respecteth their progenie, as cutting off wicked *Ammon*, good *Josiah* succeeded *him*, 2. *King.* 31. 24 & cutting off *Ahaz*, good *Hezekiah* succeeded him, 2. *Kings* 16. 20. now, that these good Kings might come of them, he first suffered

those wicked kings to live long, before they were cut off.

III. Because he must have rods of his wrath to punish his disobedient children, and for triall of his Church, *Esa.* 10.5.

IV. Every one of us may learn an universall document from hence, *Rom.* 9. 22. If God to make his wrath and power known, suffer with long patience the vessels of wrath prepared to destruction, we must learn much more to be patient and long suffering in those injuries that are done to us.

V. To conclude this point, and so to make an end of this commandment; If God do give long life unto the wicked, he will be even with them for it another way, as we may see, *Esa.* 66. 24.

1 The godly shall come forth and look upon their condemned carcases.

2 Their worm shall never die;

die; that is, the worm of their conscience shall evermore trouble them: though their life be *longa* it shall not be *lata*.

3 Their fire shall never be quenched; their name shall be an abhorring to all flesh; yea their remembrance shall be cut off, *Psal.* 34. 16. and their name shall rot, *Prov.* 10. 1. And thus much of the fifth Cōmandment

The sixth commandment.

ALl the duties between man and man in particular pertained unto the fifth Commandment. And now follow *officia promiscua*, duties generall to all, in the foure next Commandments.

The sixth concerning the life of man, and the preservation thereof.

The 7th concerning chastitie, or

or the preſervation of wedlock.

The eighth, concerning his goods.

The ninth, concerning his good name.

First, of the Sixth.

God hath made choice of one word, to ſignifie a whole catalogue of ſinnes, for the helping of mans weak memory, and to ſhew, that the under-affections comprehended under the name of murder, are no leſſe odious to God, then is murder it ſelf: which, if they had not been expreſſed in this word, would have ſeemed light. See *Levit.* 19. 17. and 18. *Matt.* 5. 22, 23, 24, 25, 26.

Anger, the firſt motion to murder, is, when our deſire and appetite is hindred, and then there is naturally *ebullitio ſanguinis*, and after that ὀργὴ a deſire of removing that impediment.

Anger is not as ſome other affections,

affections, namely, *Envie*, which doth of it self *sonare malum*, as soon as a man heares it, he hates it: but anger is none of these, for it faileth not in the object as they do; but it faileth in one of these:

1 In the cause of our anger.

2 In the quantity and measure of it.

The Apostle, *Eph.* 4.26. hath a distinction between anger and sinne, *Be angry, but sinne not*; for indeed anger is no sinne of it self, but either when we are angry for no cause, or for a light cause; or if the cause be just, our anger is extreme, we keep no measure in it.

To be moved with indignity is a good thing, and a virtue called νέμεσις, when a man seeth a thing done, that ought not to be done, either against Gods glory, or the good estate of the Church or Common-wealth; & this is *ira per zelum*, and *ira Spiritûs sancti*. It

It was our Saviours anger' *Joh.* 2. 14. against the profaners of the Temple.

And the other is called *ira per vitium*, or *ira carnis*, when it is either εἰκῆ without a cause, *Matth.* 22. 5. or not kept *intra modum*.

And this sinfull wrath is, either at the first rising in us, or it is *suppuratio vitii*, an impostume or inward rankling of it. And then, if it be against a superiour, it is called a grudge: against an equall, rancour; against an inferiour, disdain. The grudge, if it continue a little longer, will grow to an impostume of *envie*; and the rancour, to *hatred*; and the disdain, to *contempt*.

And these impostumes commonly break out into issues, in the tongue, countenance, action.

That which breaketh out at the tongue, they call *spumam vitii*, the foam or froth of it: which

which against our superiours, is *susurus*, whispering & detractions; against our equalls, *rixa* contentious speech, rayling, and brawling; against our inferiours, scoffes, taunts, and reproches.

That which breaketh out in the countenance, is called *ictterus vitii*, the jaundise of it, we shall know it, if it be to a superiour, *per obliquos oculos*, by a wry look; to an equall, it will be over all the face, pale eyes, sweating and foming at the mouth; to an inferiour, by a high look.

That which cometh into action or execution, is called *lepra peccati*, the leprosie of the sinne; for it breaketh out into fighting, warres, and such like: And all these are murders cosens.

Now in this Commandment is not onely forbidden murder and his kindred, but there is also commanded in generall, that we should preserve the life of our neighbour.

The

The Hebrews say, we should be to our neighbour *lignum vitæ*, a tree of life, what that is, *Prov.* 11. 30. *The fruit of the righteous is a tree of life*, to deal justly and offer no wrong, and so to have *cor sanum*, a sound heart, which is the true *lignum vitæ*, the life of the body, *Prov.* 14 30. and without it, our life is but a dying life, ζωὴ βίος.

Neither is murder of the body onely, but of the soul also; and the murder of the soul is referred to two lives; this life present, and the life to come.

Now as it is accompted murder of the bodie, if the good estate of the bodie be endammaged; which good estate of the body is called *incolumitas corporis*, & is indammaged 3 wayes.

1 *In integritate corporis*, when we are maimed and lose a legge, or arm, or other member.

2 *In incolumitate*, when we are hurt or wounded, though not so maimed.

3 *In*

3 *In libertate motûs*, when we are bound, or shut up in prison, and cannot use our body.

So again, if the incolumity of the soul be indammaged, it is murder of the soul; Now the incolumity or good estate of the soul is,

1 *Dilectio*, *Love*, against this cometh *odium* hatred, and all his crew or retinue.

2 *Gaudium*, against this cometh that, when a man is so dealt withall, that he falleth *in ἀκηδίαν* into a slothfulnesse or sluggishnesse, that he is unfit for any thing.

3 *Pax*. peace and quietnesse, either { Within himself, against which is *Scandalum*. or, Between him and other, against which is discord and contention.

Generally therefore, whatsoever is against the life it self, or against the good estate of our life,

life, God hath intended to comprehend in this Commandment.

Particularly to the point of killing.

A man may offend in the killing of man or beaſt.

The Manichees held, that we might not cut down a tree, nor ſlip a branch of it: becauſe there is life in it: and much leſſe kill a beaſt. But this is a very fond opinion: For God before the floud gave both herbs and trees to man, *Gen.* 1. 29. and *Gen.* 9. 3. Whatſoever liveth and moveth is meat for man, not onely herbs, but beaſts alſo, and living things: very plainly 1. *Cor.* 10. 25. whatſoever is ſold in the ſhambles eat it.

And that the killing of beaſts cannot be conteined in this law, to be here forbidden, it is plain by theſe two reaſons.

1 Where there is not *jus ſocietatis*,

cietatis, there is not *societas juris*; now beasts can have no right of society with us, because they want reason.

2 It cannot be sinne to use things to the end for which they were ordained; now the lesse perfect are for the more perfect, as herbs for beasts, and herbs and beasts both for man.

Yet is not the killing of beasts absolutely in our power and liberty: but in these two cases we are forbidden to kill them.

1 When it turneth to the detriment of our neighbour: the killing of the beast of it self is not the sinne, but in respect of the hurt and dammage that we do therein to our neighbour.

2 We must not kill him, in the impatiencie of our wrath, exacting that power or understanding from him, which is not in him: as *Augustine* saith, men are so foolishly bent, they must have *facilitatem motus*: If the poore

poore penne do not (through their negligence or perverseneſſe) write as they would have it, *capiunt & collidunt*, they take it and daſh it: ſo in beaſts, if they do not as we would have them, we in our impatiency ſtrike or kill them, which we ought not to do.

To come to man-killing, which is the murder here meant.

A man may offend in killing, 1 himſelf 2 his neighbour.

The heathen as *Lucretia*, *Seneca*, *Cato* though they could never have been brought to kill others, yet they durſt lay hands on themſelves; and are therefore highly accompted of among the heathen,

But Chriſtian religion telleth us it muſt not be ſo, and that no man hath power over his own life.

I. We

I. We must remember, that the generall rule of this law of the second Table is, *Sicut teipsum*, As thy self: therefore we must needs understand it thus, *Non occides alium, sicut non occidis teipsum*: and the proportion is, between the law of nature, and charitie: as in nature we love our selves, so in charitie we must love our neighbours: and so here, as in charitie we must not kill others, so in nature we must not kill our selves: for nature first maketh *alimentum individui*, before she give *propagationem speciei*.

II. No man is his own; but is a part of the societie, or common-wealth, wherein he liveth; and so cannot injure or kill himself, but he brings detriment and dammage to the whole company.

III. Our life is the gift of God, 1. *Sam.* 2. 6. and therefore we must not dispose of Gods gift,

gift, without the mind of the giver, and the rather, becauſe 1. *Cor.* 7. 23. We are bought with a price, and then are we his ſervants that bought us; and then as *Rom.* 14. 4. Who art thou that judgeſt another mans ſervant? ſo, who art thou that killeſt another mans ſervant? It is worſe then beaſtly to kill, or drown, or make away with our ſelves; for *Matth.* 8. 32. the very ſwine would not have runne into the Sea, but that they were carried by the devil.

To conclude this point with Auguſt. No man may kill himſelf, either that he may *fugere moleſtias temporales*, for by this means, *incidit in æternas*: neither *ut evitet peccatum alienum*, for *incidit in proprium*: nor *pro ſuo peccato*, for there is a time of repentance: neither *ut non peccet*, for, *Incidit in peccatum certum, vt evitet incertum.*

Thus

Thus much against the killing of a mans self.

Come to the next, manslaughter *in alium*, the killing of another man.

The reasons against it are divers.

1 The generall reason, *Quod tibi fieri non vis, alteri non feceris*, Do as thou wouldest be done unto.

2 Thou must not deface the Image of God which thy neighbour beareth.

3 He is thine own flesh, *Esa.* 58. 7. and therefore thou must not hate him, much lesse kill him.

4 By this means thou shalt come to be *filius Diaboli*, who was the first murderer, *John* 8. 44.

5 Murder is a crying sinne, *Gen.* 4 10 and will not cease till God take revenge.

6 It is a cursed sinne, *Gen.* 4. 11. *Maledictus, Caine:* and *Cains* own

own confession was, *Behold thou hast cast me out from thy face*; so it is excommunication, and the depriving of the grace of God.

7 God will require the bloud of a man, even of a beast that sheddeth it, and much more at mans hand will he require it, *Gen.* 9. 5.

The killing of another man is augmented by circumstances, of the person against whom it is. As namely,

I. If it be against a publick person, it is a worse and more grievous sinne, because it is *peccatum in plures*, a sinne against a great many; and he doth what he can to put out the light of Israel, 2. *Sam.* 21. 17.

II. If it be against a private man, and no Magistrate, then consider whether he be

1 Near unto us in bloud or kindred, or aliance; and it is worse to shed their bloud then

then the bloud of a ſtranger, becauſe *Superadditur reſpectus*, there is a double reſpect, both as a man and ſo *homicidium*; and a father, and ſo *Parricidium*: or a brother, and ſo *Fratricidium*; and ſuch like.

2. A ſtranger, that is not ſo neere unto us, but removed, from us: and they are either of ſtrength to defend themſelves, or weake and impotent: amongſt theſe weake ones, are the fatherleſſe, the widdow, and the ſtranger: it is worſe to kill one of theſe, becauſe they are deſtitute of power to helpe themſelves, *Exod.* 22.21,22.

Of thoſe that are able to reſiſt, it is worſe to lay hands on a good man, and an innocent man, then upon a wicked man: for in killing a good man we ſinne not only againſt Charity, but againſt Juſtice alſo, for he is *indignus*; unworthy of death: and againſt the Common-wealth too; for a

good man is ἔνδυσις ἱματίων a cō-mon good, and the Common-wealth hath need of ſuch: Yea, we injure God himſelf; for *Zach.* 2. 8. They are as it were the Apple of Gods eye.

But may not the Magiſtrate put a man to death, notwithſtanding it is ſaid, Thou ſhalt not kill?

Certainely the nature of man is ſo perverſe, and crooked, that without *occides*, Thou ſhalt kill, *Non occides*, Thou ſhalt not kill, would not be kept: and therefore a deepe wound muſt have a new wound made. *Fiat inciſio, ut vitetur inciſio.* So God hath given power to Magiſtrates, *Ut ſanguis fundatur, ne ſanguis furderetur.* And as in the naturall body, ſo in the civill body of the Common-wealth, if any one part be ſo corrupt, that it indangereth the whole, it is no cruelty to cut it off; for, *Melius eſt ut pereat unus quam unitas:* better

one

one bad man, then all the Land periſh.

Now that this may be lawfully done, it is manifeſt, *Gen.*9.6. that bloud may be ſhed: and *Matth.* 26.52. *He that taketh the ſword, ſhall periſh by the ſword:* but yet every man may not uſe the ſword at his pleaſure, againſt him that ſheddeth bloud, but *Rom.* 13.4. The ſword is given to one, namely the Magiſtrate, who is there calld Gods Miniſter; and he is not to beare it In vaine, but to take vengeance upon evill doers.

Now, *Quod organon eſt utenti, id Miniſter eſt jubenti:* and therefore it is not the ſword, nor the Miniſter (that is) the Magiſtrate, but God, who is *jubens*, the commander, that doth ſhed the bloud of the wicked.

And therefore for the Magiſtrates uſe of the ſword: As the Princes Officers muſt doe nothing but *ex præſcripto*; ſo the

Prince himselfe and all Magistrates, must have their Prescript from God; now Gods Prescript is onely against the wicked: As for the innocent man his bloud must not bee shed, *Exod.* 23.7. if it bee, then *Ahabs* case for stoning of *Naboth*, *Rex homicida*, the King is a murderer, 2 *King.*6.32. So of *Ioash* for killing *Zacharia* an innocent Prophet.

But as for the murderer on the other side, *Non miseraberis, non parcet oculus tuus*, Deut. 19.13. There is an irrevocable writ gone out, that every murderer must dye.

Quest. 1. Then the question is, *Whether any man that is a murderer may be any way executed?*

Answ. And for answer, three points are necessarily to be considered in this matter.

I. It must not be *judicio privato*, every private man may not take it upon him, but hee must

must bee a Magistrate.

II. Not *judicio usurpato*, the Magistrate must be kept within his limits, *Rom.* 14. 4. *Quis tu qui judicas alienum servum?* Other subjects that pertaine not unto him. If further then *jus gentium*, against the Law of Armes any be put to death, it is usurped.

III. Not *judicio temerario*, without lawfull tryall: The matter must bee first enquired after, and tryed out, that he may bee *sons damnatus*, *Act.* 23. 35. *Claudius Lysias* would have *Pauls* accusers come, before he heard him: and *John* 18. 29. wicked *Pilate* could say, *What accusation bring you against this man?* And *Acts* 25. 16. *Festus* saith, *It is not the manner of the Romanes, to condemne any man, before his accusers come face to face before him.*

And in this pleading or accusation, God will not have bloud

to be ſhed at the witneſſe of one man, but either three, or two at the leaſt.

But may the Prince in no caſe ſhed the bloud of thoſe that are not under his dominion, but are *Servi alieni*, Subjects to another Prince?

Surely yes: the Magiſtrate hath not onely a Sword to ſee rule kept at home, but *gladium exteriorem*; againſt the Wolfe and enemy abroad he hath the Sword of warre. The whole order whereof is ſet downe at large, *Deut.* 20. from the beginning to the end of the Chapter: and *Iohn Baptiſt*, *Luk.* 3. 4. doth not ſay to the Souldiers, *Abjicite arma, deſerite militiam*; but teacheth them their duty in warre, and doth not quite take away warre: therefore warre is lawfull.

But in Warre three things are required.

1. It must be *ex justa authoritate*, *Judg.* 1.1. the Isralites would not goe out to warre, till they had authority from God, and a lawfull guide, so *David* would not fight with *Goliah*, till *Saul* were first acquainted with his enterprise, 1 *Sam.* 17.37.

2. It must be in a just cause, either to defend our selves, or to rescue others, as *Abram* did *Lot*, *Gen.* 14.15. when hee had beene taken prisoner, and received injury; and in this case of injury and wrong offered by one Nation to another, according to *jus gentium*, one Nation may warre against another.

But here take heed, it be not for every light and small injury, but to revenge some notorious wrong: as in case of Religion as they tooke it, *Iosh.* 22.11, 12. or in weighty matters of the Commonwealth, *Judg.* 20.23.

3. It must bee done with a right end and purpose; not to spoile and prey upon them, 1 *Sam.* 15. 9. but wee must fight as they that fight the battels of the Lord, and let no evil be found amongst us, 1 *Sam.* 25. 28.

Quest. *But may a private man in no case shed the bloud of another private man?*

Answ. Necessity hath no law, *necessitas est exlex:* nay more, *necessitas dicit legem legi*: and therefore in a case of necessity, which we must take *pro impendente necessitate*, not imminent onely, but *pro termino indivisibili*, in that case every man is a Magistrate, and that by authority from God, *Exod.* 22. 2. If a thiefe by night breake into my house, I may kill him; and much more then, to save my life.

But if the *terminus* bee *divisibilis*, that the necessity hath a latitude, and the danger not present, but as it was with *Paul*,

Act.

Act. 23.17. *they swore his death*; wee must then doe as *Paul* did, not presently runne upon them, but reveale it to *Lysias* the chiefe Captaine, reveale it to the Magistrate.

But the danger being present, I may in mine owne defence, shed his bloud that would shed mine: for I must *plus favere vitæ meæ, quam alienæ*; and it is *inculpata tutela*, when I cannot otherwise save my selfe.

II. Againe, for this private shedding of bloud: he that is slaine is either slaine of purpose, or without purpose; Now as in things naturall, there is *per se*, and *per accidens*, and wee doe not attribute to nature, things that are done *per accidens*: so in morall things, there is *ex intentione*, and *præter intentionem*, and it maketh neither a good nor evill action, that is done *præter intentionem*. Yea God himselfe, *Deut.* 19 1. *Exod.* 35. 23. appointeth sanctu-

aries of refuge, for those that kill other men *præter intentionem*: now God will allow no sanctuary for vices; and therefore if it bee done without intent to hurt, God accounteth it for no sinne.

But yet with these two Caveats.

1. That when wee doe thus kill another man, we be *in opere rei licitæ*, in a lawfull action; for *Exod.* 21. 22. If two men strive and hurt a woman with childe, and death follow, either of her or her childe, they shall pay life for life; though it were not their intention to kill her, yet because they were about an unlawfull thing as fighting was.

2. There must not lacke *debita sollicitudo*, there must bee due care and diligence, to avoid the hurting of our Neighbour, for otherwise. *Exod.* 21. 33. If a man digge a pit or a Well, and cover

cover it not, and another mans Oxe or Asse fall into it, hee shall make it good, because hee might have taken heed before, and covered the Well.

Thus much of the restraint of the Commandement, in what cases it is lawfull to kill, and to shed bloud.

Now the Extension of the Commandement.

Of those that willingly and of purpose commit murder, some doe it directly, *Numb.* 35. 16. they that with iron, wood, or stone, or any instrument kill another; and some indirectly, by poison, witchcraft, sorcery, killing of children in the wombe, taking strong and strange purgations, to the end *abigere partum*; Also to be Cooperator accessary to killing, is to kill, as *Mat.* 26. 49. *Judas*, and 2 *Sam.* 3. 27. *Joab* to *Amasa*; also by bringing

bringing one into danger, as *Saul* made *David* Captaine, to the intent to have him killed, 1 *Sam.* 18. 17. So *David* dealt with *Urias*, 2 *Sam.* 11. 15. So to beare false witnesse touching life, 1 *King.* 21. 13. So for Magistrates to permit it when they may hinder it, *Matth.* 27. 24. And all these wayes wee may commit this sinne, and kill another man.

Now wee may also be accessaries to our owne death, if we put our selves in danger, and neede not: *Qui amat periculum, peribit in periculo*, or if wee doe not use all lawfull meanes to escape danger, as Christ did, *Mat.* 4. 6. and *Paul*, *Act.* 27. 31. and for this cause hee adviseth *Timothy* to drinke a little Wine, for his stomackes sake, 1 *Tim.* 5. 23. so also, to kill our selves by surfetting, or drunkennesse, or the undue use of any of those things, which the Philosophers call *non naturalia*.

More-

Moreover, wee are commanded not onely to preserve the life of the body, but *incolumitatem corporis*; so that no one part must be hurt, for if the least part bee hurt, the whole accompteth it self hurt, and saith, *Quare me?* why dost thou hurt me? So that if any part be hurt, it is a breach of this Commandement, *Levit.* 24. 19. and so is every wound, and every stripe, which wee read, *Exod.* 21. 25.

Neither is the murder and hurt of the body onely forbidden, but of the soule also.

And this murder of the soule is much more grievous then the other of the body; and as there are two lives of the soule, so in respect of both those lives, the soule may be murdered, both in respect of this life, and of the life to come.

1. There may be a murder of the soule concerning the life thereof in this life: for when a man

man commeth to loath the benefit of his life, it may bee well ſaid, that his ſoule is killed, *Eccleſ.* 6. 3. *Col.* 3. 21. and he that doth any thing to a man, that maketh him thus to loath his life, that man is a murderer of the other mans ſoule.

2. Concerning the life of the ſoule in the life to come, the ſoule may alſo bee murdered, namely, if the ſoule be ſet in worſe eſtate, concerning the life to come, by him that hath charge of ſoules, *Rev.* 2. 14. *Mat.* 2. 8. you have made many to fall, ſo alſo if they lay a ſtumbling blocke before the people, or if they be negligent in their places, *Ezek.* 33. 6. the peoples blood ſhall bee required at their hands; alſo one private man may murder the ſoule of another man, either by giving counſell, *dicto* or *facto*, as *Peter*, *Mat.* 16. 22. *Maſter, pitty thy ſelfe*, as much as in him lay, to hinder our Saviour Chriſt

Christ in his worke of Mediatorship, and to hurt his soule, and all ours; or by example, *Gal.*2.13. or any other way giving offence to their weake brother, *Matt.*18.6.

Quest. *The Pharises thought it was no murder unlesse blood were shed.*

Answ. But wee must know, that the commandement is spirituall, and our Saviour telleth them, *Matth.* 5.22. that what the hand or arme committeth, it commeth by vertue of the motion from the heart; and therefore *Mat.*15.19. out of the heart proceed murders, and for this cause the killing of a man is not accompted capitall, *Deut.* 19.16. unlesse it proceed from hatred, which is an affection setled in the heart.

Meanes to avoid this sinne.

For the evoiding of this sinne of murder, which proceedeth of Anger, consider these two points, and put them well in practice.

1. If

1. If it bee our anger conceived against others, resist it, *Eph.* 4.27. *Give not place to the devill.*

2. If it be others anger against us, give place unto it, *Rom.* 12. 19. *Give place unto Wrath*, as *Abigail* the wife of *Nabal*, would not tell him his fault in the midst of the feast, but deferred it till the next day, 1 *Sam.* 25. 37.

Now that these two may bee the better put in practise, consider that Anger is compounded of two things.

1 Grief for an indignity offred.

2. Desire to revenge and requite it.

Now if our anger stay at the griefe, it is well, but wee must take heed of revenge, wee must not say, *Prov.* 24. 29. I will doe to him as hee hath done to mee; but wee must commit it to God to revenge, *Deut.* 30. 35. And we must be so farre from revenging or desiring revenge, that if

ou

our enemy fall, wee must not rejoyce at it, lest God seeing it, turne his wrath from him upon us, *Job* 31.29. and more plainly *Prov.*24.17, 18.

But may we not answer hard and injurious words, and defend our selves? Quest.

Surely of a fooles words, *magnum remedium negligentia*; and *Salomon*, *Pro.* 26.4. would have us at sometimes not to answer him, lest he become *è stulto insanus*: when hee is among such as himselfe, answer him, lest he seem wise; if he be among wise men, answer him not, and they will regard rather *quid tu taceas, quam quid ille dicat.* Answ.

What shall we thinke of actions at Law? must we be so farre from requiting and revenging, that we must not bring men to justice that have done us wrong. Quest.

In some cases we may goe to Law; wee must not bee (as the Pope said of *England*) *a good Asse* Answ.

to

to beare all: for if it be a caſe of Gods or the Truths, ſtrive for the truth to death. But if it be a caſe of *meum* and *tuum*, remember what *Abram* did to *Lot*, for quietneſſe hee would yeeld from his owne right.

But beeauſe by departing from our right, we plucke upon us a grievouſer burthen then we are able to beare, and make them offer it the oftner, therefore wee are allowed to have recourſe to the Magiſtrates for reliefe and ſuccour;

But with theſe rules:

1. Not for every trifle, not *quod opus eſt*, but *quod neceſſe eſt*; not every thing that will beare an action; but ſuch, as if it be not remedied, will breed a further inconvenience, and ſuch as nothing but the Law can remedy.

2. Before you bring the matter into *forum civile*, firſt put it to Neighbours, and friends, among whom yee live, to end if they

they can, 1 *Corinth.* 6. 4, 5.

3. Our Saviour when he was required to deale, in dividing the inheritance, *Luke* 12. 14. *Who made me a Iudge?* saith hee, and presently addeth, *Take heede of Covetousnesse, vers.* 15. so take heede you goe not to law with a covetous minde.

4. Still keep a charitable mind to thine adversary, though the law proceed.

5. Bee advised before you goe to Law, as *Prov.* 25. 8. goe not forth hastily to strive lest thou know not what to doe in the end, when thy neighbour hath put thee to shame.

Thus much of the sixth Commandement.

THE

THE SEVENTH Commandement.

AS the other Commandement dealt with θύμος, so this with ἐπιθυμία, Concupiscence: Not that every concupiscence is evill, for *Coloss.* 3. 5. it is said, ἐπιθυμία κακὴ, as if there were a concupiscence or desire that is not evill.

For it is lawfull for every man to desire, first to preserve himselfe, and then his *species*: but when our appetite is not kept *intra modum*, then it is evill.

Concupiscence, as *Plato* saith, hath the loweſt place, and is *alligatum ventri*, as one would tye a Horse or an Asse to a Manger. Now being in a lower place, when the lower is most vehement, then the higher is most hin-

dred

dred, and as *Chrysostome* saith, *Dedit Deus corpus animæ, ut illud in Cœlum eveheret, non dedit animam corpori, ut illam in terram deprimeret.* So when our concupiscence is used, but only for lawfull propagation, to which it was ordained, that is a lawfull and good, and pure concupiscence: when there is *nihil alieni admixtum.*

Now as we see, *Gal* 5.19. and by our Saviour Christs interpretation, *Mark.* 7.21. That adulteries, and all uncleane thoughts come from the heart: so first let us consider them as they are in the heart; and that either *ipsum venenum*, the very poison of our nature, 1 *Joh.* 2. 16. or else *Suppuratio*, an inward festring of this desire, an inward boyling of the Pot with the skum in it.

After these, when it begins to breake out, the first thing is *subactum solum*; when wee make our

our ſelves meet and apt ground to receive this vice: The Phyſicians eall it κακξία, when a man is diſpoſed to an evill humour, and will ſtill have a deſire to have his body fed with that humour.

Now this evill humour of wicked luſt and concupiſcence is fed by two meanes.

1. By *gula* gluttony, a ſurcharging of the ſtomacke, called *Crapula*, when it is with meate: and *Vinolentia*, with drinke.

2. By idleneſſe, which is either by exceſſe of ſleeping, or defect in labour and exerciſe.

After this *ſubactum ſolum*, there is *irrigatio concupiſcentiæ*, a watering of the ſeed by the ſinne *laſcivia*, or *immodeſtia*, and may be called *illecebra concupiſcentiæ*, *Prov.* 7.23. The ſnare of luſt: and it is either in the body, or from without.

1. In the body is πλοχή, platting

ing of the haire: and *fucus*, the colouring of the face: or in the apparell κοινὸν ἀγαθὸν, or in the gesture, either some common gate used generally, or a certaine kinde of gate, or gesture in the gate, which they learne peculiarly to this purpose, as dancing, and such like.

2. And from without our lust is watered, ether by corrupt company, or by reading lascivious bookes wantonly; or by beholding wanton pictures, or Playes, and spectacles of love, or by harkning to wanton tales, or histories, or songs that nourish that humour of lust.

For the signes, we will use no other but them before. The Jaundice of it is in the eyes too as the former was, and it hath his foame in *sermone obscæno*, in uncleane talke, and supicious and filthy actions.

The

The Act it ſelfe, whether it be *inſtinctu proprio*, or *conſenſu alieno*, it is all one.

It is practiſed either with a mans ſelfe, *Corpus ſuum ſecum*, which is called μαλακία, and ἀκαθαρσία, or with other. If with other, either it is with a Beaſt, or with mankinde: and with mankind, either willingly, or unwillingly: the party patient, not agreeing, called *raptus*: or elſe agreeing, and it is either with male, or female: Male, and ſo thry are ἀρσενοκοῖται, *Sodomes* ſin: Female, with one or more: with more, if there be a pretext of marriage, *Polygamy*; without any ſuch pretext, *Scortatio*; with one alone, called *whoredome*: and it is either in Wedlocke called *fervor*; (for there is a fault even in Matrimony) or it is out of Matrimony; either with a party allyed, or a ſtranger: If allyed, called *inceſt*. Not allyed, either married to another, or free: If married

maried or betrothed it is all one, and called adultery; and is

1 When both are maried, and that is worst.

2 The woman onely, and the man single.

3 The man onely, and the woman single.

And the second is the lesse evil then the third, because in the third there is *corruptio prolis*.

If she be free, and not married, either we retein one peculiar to our selves, and then she is not a common strumpet, but a concubine: or else there is not this continuall keeping, and then if she be not common, it is *stuprum*, whether she be virgin or widow, especially virgin: if she be common, it is fornication properly.

Besides these, the act is either once committed, or often iterated, and then for distinction sake we may call it *luxuria*, and

the party a Whoremonger, when he sets himself after it: or that which is beyond this, *Gen.* 18. *Clamor Sodomitarum*, so *Clamor adulterii*, when they dare impudently defend it. And last of all is *permission*, and that is either private, of a particular person for his Daughter, or Wife, or any of his kindred, called *prostitution*; or publick, of a Magistrate, in suffering and tolerating *Stews*, as *Rome* doth.

Before we proceed, let us see some reasons against this sinne of adultery, to make it odious to man as it is to God.

1 It is of all sinnes most brutish, and maketh us come nearest the condition of beasts; and therefore by the Prophet *Jeremy* adulterers are compared to neighing horses, *Jerem.* 5. 8. and *Prov.* 7. 22. to an Oxe going to the slaughter: and *Duteronomy* 23. 18. God himself saith, they

they shall not bring the hire of a whore, nor the price of a dog into the house of God: putting a whore and a dog together; and according to the mind of the learned, comparing an harlot to a bitch that many dogs follow after.

2 It taketh away the heart, *Hosea* 4. 11. it quite extinguisheth the light of reason: and from wantonnesse they grow to all uncleannesse, and that with greedinesse, *Ephesians* 4. 19. and brings into all manner of sinne, as it did *Solomon* to idolatrie, and *David* to murder.

3 It is of all sinnes most inexcusable: other sinnes may have some visard or colours; but God having ordained a remedy for this, which is marriage, 1 *Corinth.* 7. 2. he that will not use the remedy is without excuse.

4 It is against the Church;

for whereas God made mariage an holy inſtitution, and a reſemblance of *Chriſt* and his Church it is a contempt of the Ordinance of God, by making it unholy and unclean: and *Matth.* 2.8. God made them one, becauſe he ſought a godly ſeed: and therefore, they that ſeek any more but one, do as much as they can to hinder Gods purpoſe, that he ſhall have no godly ſeed, no Church.

5 It is againſt the common-wealth, *Levit.* 8.28. *Shall not the land ſpue you out if you defile it?* ſo the tranſlation of the Common-wealth cometh by pollution of the land.

6 It is againſt the whole ſtate of mankind, for whereas mariage is for increaſe of mankind, they that commit adultery ſhall not increaſe, *Hoſ.* 4.10. and ſo as much as in them lyeth, they deſtroy all mankind, and are *delinquentes in genus humanum.*

7 Be-

7 Because every man respecteth his own particular: It is against a mans body; first by defiling it, yea the very garments are spotted, *Jude* verse 23. and secondly, by weakning and decaying it; for as the Physicians say, the preserving of *genitalis humor* is a speciall cause of preserving the life of a man: and the contrary breedeth great debility, and many rotten diseases, *Num.* 5. 27. and it is also against his soul, *Prov.* 6. 32. he that doth it, destroyeth his own soul.

8 It is not onely against himself, but against others also; for in other sinnes he may *perire solus*, but in this he must have one to perish with him for company.

9 It is injurious to *Christ*, and that two wayes; first, *Christ* having paid a price for him, he dealeth injuriously to alienate that which is not his own.

Secondly, being a Christian, and *Christ* his head, and he a member of *Christ*, he uniting himself to a harlot doth what he can to bring *Christ* into the body of an harlot.

10 If all these will not move us, then consider the punishment of it. First it is a punishment it self for those whom God hateth. *Proverbs* 22. 14. He with whom the Lord is angry shall fall therein: as a punishment to his name and fame; *Prov.* 6. 33. His reproch shall never be put away: It wasteth his substance, *Prov.* 29. 3. yea, it shall be a fire to pursue him, and all his increase to destruction, *Job* 31. 12. And lastly, that which is beyond all these, *Rom.* 1. 24. It is one of the punishments of Idolatry, and therefore a greater sinne then Idolatry is; for every punishment must exceed that whereof it is a punishment, or else the punishment would

would be a greater allurement to the sinne. And 1 *Cor.* 7. 12. If any will dwell with an Idolater she may, but not with an Adulterer; and verse 14. the children of an Idolater may be holy, but as for adulterers children, *Deut.* 23. 2. a bastard shall not enter into the congregation of the Lord, even to his tenth generation he shall not enter.

And now to return to the particulars of the sinne.

First to begin with the festring of it, which the Apostle 1 *Cor.* 7. 9. calleth *burning*, and *Hos.* 7. 4. as an oven heated by the baker, so is an adulterer.

Secondly, when it begins to break out, the first thing we do, is to make our selves *subactum solum*, to make the soil fit by feeding the evil humour that lay festring before, which we shewed to be by Gluttony, and Idlenesse.

Gluttonie we ſhewed to be in meat or drink: in meat *Crapula*, feeding too much; *gula veſtibulum luxuriæ*, the throat or gluttony is the gallery that Letchery goes through, and that by reaſon the faculties ſtand ſo, that *nutritiva eſt officina generativæ*, and that being well looked to, there is hope the other may be the better dealt withall. It was one of the ſins of *Sodom*, *Ezek.* 16. 49. *fulneſſe of bread*; and *venter bene paſtus citò diſpoſuit ad libidinem*, ſaith *Jerome* upon that place.

It is injurious to God in deſtroying his creatures, *Luke* 15. 13. the prodigall ſonnes fault. It will bring a man to poverty, *Prov.* 23. 21. It decayeth the health, and haſteneth death, and nothing ſooner than gluttony and ſurfeting. We reade *Num.* 11. 34. of graves of luſt, ſurfeting is a grave of luſt.

In the ſoul, it maketh Ser-

mons

mons and all exerciſes of godlineſſe unfruitfull, *Luke* 8. 14. for *Luke* 21. 34. it oppreſſeth the heart, and maketh it heavy, by the fuming up of the meat and drink.

Yea, it hardeneth the heart: *Amos* 6. 6. they had no ſorrow for the affliction of *Joſeph*, though they themſelves drunk wine in bowles

Yea, *Deut.* 32. 15. when my fatling was well fed (ſaith *Moſes*) *recalcitravit*, it ſpurned with the heel, and forſook God that made him.

To avoid theſe miſchiefs take *Pauls* example, 1 *Cor.* 9. 27. beat down your own body; and one manner of beating it down is, *per damnum*, by hindering it of ſome commodity that it would have: as we do with beaſts that we will keep under, take away the provender. So in effect it is Temperance.

It is φωνὴ τῆς σαρκὸς, the voice of the flesh, μὴ πεινᾶν, μὴ διψᾶν, μὴ ψύχεσθαι, Let me not be hungry, let me not be a thirst, let me not be a cold: when we grow wanton, and will not have it in this dish, or we will not eat unless it be thus drest, then *venter est molestus cliens*; but if having food and raiment we can be therewithall contented, this is the right Temperance.

Now Temperance consisteth in *modo*, and that *modus in medio*, and that is known *per regulam*: And the rule therefore of Temperance is threefold.

1 *Necessitas vitæ*, our life necessarily requires but convenient food and rayment, 1 *Tim.* 6. 8.

2 *Necessitas officii*, he that is *athleta*, that proveth Masteries, must be abstinent and keep a strait diet, 1 *Cor.* 9. 25. and so a student, and he that will be contemplative; a husbandman must have more; and so our direction

rection must be for our diet, as our imployment is.

3 *Voluptas quæ neutrum horum impedit*, but if it be more then is convenient for the maintenance of our life, or for our necessary duties and imployments in our severall places, it is sinne.

According to these rules we must temper our desire, and give Temperance the bridle, that she may *constringere & relaxare*: as *Augustine* saith, *Temperantia frænos gutturis constringit & relaxat.*

And that we may govern and temper our selves the better in our diet, consider these 5 points.

I The substance, not every day λαμπρῶς with the rich glutton delicately, *Luke* 16. 19. The Israelites were weary of Manna, and must needs have Quails, *Numb.* 11. 6. but *Daniel* and his companions, pulse served their turn, and yet they looked never

ver the worſe, *Dan.* 1. 12. and *Eliah* his proviſion was but a cake and a pot of water, 1 *King.* 19. 6. and *Eliſha* provided but a great pot of pottage for the children of the Prophets, 2 *Kin.* 4. 38.

II. The quantity, they that have taken the meaſure of our throat, and other inſtruments, ſay, that it is leſſe then in other creatures of anſwerable proportion, to teach us temperance, and to beware of ſuperfluity, either

1 By ſurcharging our nature, *Hoſ.* 7. 5.

2 By exceeding our eſtate: it was *Nabals* fault, 1 *Sam.* 25. 26. he was a note too high in his feaſt; he made a feaſt like a Prince.

III. The qualitie, beware of exquiſiteneſſe, *Luk.* 10. 41. *Martha's* fault: we muſt not make our belly our God, *Phil.* 3. 19.

IV. Eat not too greedily, for this is *os porci habere*, and this made

made the devil make choice of the heard of ſwine to enter into, becauſe of their greedineſſe: they were like cormorants given to devouring, as he himſelf is, and ſo like unto him.

V. Eat not too often; and for that we muſt have recourſe to the former rules *vitæ & officii*, not ſo often as to hinder our health, not ſo often as to hinder our calling, not too early, *Eccleſ.* 10. 16. not too late, *Eſay* 5. 11. *Woe to them that riſe up early to follow drunkenneſſe, and continue untill night, till the wine do inflame them.*

The ſame fault is in exceſſe of drink, as before was in exceſſe of meats; *vinolentia* as ill as *crapula*, *Epheſ.* 5. 18. And it is the high way to this ſinne of Adultery, *Prov.* 23. 33. firſt he ſaith, *Look not upon the wine when it is red, and ſheweth his colour in the cup or goeth down pleaſantly*; and what followeth? *thine eyes ſhall look*

look upon ſtrange women. And therefore, Saint *Peter* doth not onely forbid drunkenneſſe, 1 *Peter* 4. 3. but drinkings: whether they be ſuch as inflame us, *Eſay* 5. 11. or whether by uſing it, we get ſuch a habit, that we are ſtrong to do it; for though we be ſo ſtrong, that we can keep our ſelves from being drunk, yet there is a woe pronounced againſt this ſtrength, *Eſay* 5. 22. *Woe to them that are ſtrong to poure in ſtrong drink.*

And yet we are not altogether tyed from the uſe of wine; but that we may lawfully drink wine,

1 For the help of a weak ſtomach, and for often infirmities, 1 *Tim.* 5. 23. we may uſe wine, but it muſt be a little wine: Take heed of exceſſe.

2 To eaſe the heavineſſe of the mind, *Proverbs* 31. 6. *Give wine to them that have grief of heart.*

3 In a publick benefit for a publick gratulation, we may eat the fat, and drink the sweet, *Nehem.* 8. 10.

And to this purpose we may also apply and make use of the three rules of temperance.

Thus much of Gluttony.

The second feeder of lust is *idlenesse*, *Ezek.* 16. 49. it was one of the sinnes of *Sodome*: a sinne highly displeasing to God, as well in regard of the breach of the next commandment, as also in respect of the losse of time; and that either by too much sleeping, or by not being exercised in our callings.

For the first point too much sleeping, *Rom.* 13. 13. *Walk honestly as in the day, not in gluttony and drunkennesse, neither in chambering and wantonnesse.* When he hath been in κώμοις, gluttony, and in μέθαις drunkennesse, then he

he comes to κοίτας, which we translate *chambering*, but it is properly *lying in bed, long-lying*: and there is joyned with it, ἀσέλγεια, wantonnesse, the beginning of concupiscence, *Amos* 6. 4. *They stretch themselves upon their beds.* And it is the way also to poverty to love sleep. *Prov.* 20. 13.

For the quantity of our sleep, it must not be too long, *Prov.* 6. 9. *How long wilt thou sleep, O sluggard?* It must not be the sluggards sleep.

For the manner, it must not be dead sleep, as *Jonas* sleep was in time of danger, *Jon.* 1. 5. not *sepultura suffocati*, but *requiei lassi*, as *Jerome* saith.

II. For the second point of idlenesse, not being exercised in our callings, but giving our selves to ease, it is the way to bring us to hands hanging down and to weak knees, *Heb.* 12. 12. and to corrupt the body: as water

ter standing still will putrifie and breed toads and venemous things, so ease will breed diseases. And therefore 2 *Thess.* 3. 11. they are condemned that work not, and are exhorted to work, and eat their own bread, as if their bread were not their own, if they live idlely and work not.

Thus much of *subactum solum*; now followeth *irrigatio concupiscentiæ.*

For as we must keep our selves from being a meet mould or fit ground for the devil to cast in this seed of lust, or evil concupiscence; so we must also beware of those objects and allurements that do *irrigare concupiscentiam.*

And these allurements we consider, as they are in our selves and our own bodies, or as they are in others and without us.

I. The

I. The allurements in our selves, and about our own bodies are,

1 *Adhibere fucum*, it was *Jezabels* vice, 2 *King.* 9. 30. *She painted her face, and tired her head.*

2 To disguise our selves in apparell, 1 *Tim.* 2. 9. and 1 *Pet.* 3. 3. condemned even in women, which are rather to be allowed in it then men, because it is *mundus muliebris.* But Saint *Peter* hath two reasons against it.

1 Let the hid man of the heart be uncorrupt, as if he should say, (as *Cato* said) *magna corporis cura, magna mentis incuria.*

2 The Saints in old time did not thus apparell themselves; follow their example, *verse* 5.

3 The gesture must be looked unto, *Micah* 2. 3. a plague is threatned against those that have a proud gate. And the prophet *Esay* 3. 16. goes to particulars.

ticulars. 1 They are haughtie, they go on tiptoes. 2. They have stretched out necks. 3. Rolling eyes. 4. A mincing and a tinckling gate.

II. The allurements without us, or the watering of our lust by those provocations that are without and beside the body, do now follow.

1 *David*, *Psal.* 50. 18. reckoneth one; that is to say, being partakers, keeping company with adulterers: for *Prov.* 7. 22. the young man entring into company and communication with an Harlot, followed after her, like an Oxe to the slaughter, and a fool to the stocks: And indeed, company is very dangerous in this sinne, as we see 1 *Cor.* 5. 6. a little leaven leaveneth the whole lump; it may be applied to any vice: but Saint *Paul* there applieth it particularly to this sinne: shewing that this vice hath a speciall

ciall virtue to infect and leaven others. And therefore beware of evil company, and not onely evil, but ſuſpitious company, and at ſuſpitious times: refrain not onely the evil, but that which hath *ſpeciem mali*, any ſhew of evil, 1 *Theſſ.* 5. 21, 22.

2 After company may come evil books, that ſpeak broadly of filthy matters; theſe are of the ſame nature with ill company. The heathen man called his books his *Comites:* he was *ſolus*, and yet he had his *comites*, a book or two; and ſo having their company, he was *Nunquam minùs ſolus, quàm cùm ſolus:* evil books contain many evil words, and 1 *Corinth.* 15. 33. evil words corrupt good manners. Evil words we call theſe, *Stollen waters are ſweet, hidden bread is pleaſant*: and *Proverb.* 7. 18. *Let us take our pleaſure in dalliance*: and ſuch like.

3 To

3 To company and evil books may be added such things as by the eye and ear work the same impressions in the soul: as namely, pictures, *Imagines obscœnæ*, such as *Baal Peor*, *Numb.* 25. 18. to stirre up wicked and lustfull thoughts. And by analogie thereunto, all wanton dancings, *Mark* 6. 22. or stageplaies, or things appertaining to them: because

1 Our eyes therein do behold vanity, *Psal.* 119. 37.

2 A man cannot take fire in his bosome but his clothes will be burnt, *Prov.* 6. 27. nor a man cannot touch pitch but he shall be defiled, nor see wanton actions, but his affections will be moved.

We come to the signes.

The signes of this sinne are { in the eye. in the speech.

I. For the eye; *Matth.* 5. 28.

looking

looking upon a woman to luſt after her is adultery before God: and 2 *Peter* 2. 14. ſome men have eyes full of adultery, *Gen.* 34. 1. The *Egyptians* looked upon *Abrams* wife, and fell into this ſinne: and therefore *Prov.* 6. 25. *Let her not take thee with her eye-lids.*

II. For the ſpeech, which is the froth or foam of this ſinne, it is forbidden, *Epheſ.* 4. 29. by the name of σαπρὸς λόγος, rotten or corrupt communication. And if idle words ſhall be accompted for, *Matth.* 12. 36. much more wanton and broad ſpeeches of filthy matters; or to ſpeak too plain even of lawfull duties of mariage. We ſee the holy Ghoſt uſeth very modeſt words that way, and ſeeketh out choice terms: as *Geneſ.* 4. 1. *Adam knew Evah his wife*: and *Gen.* 18. 11. *It ceaſed to be with Sarah after the manner of women*: and 1 *Cor.* 7. 3. it is called *due be-*

benevolence, from each of them to the other.

Now before we come to the outward act,

Consider the προσυμπτώματα, as they are called in physick, as it were grudgings before an ague; so in this, the affections that go before the act: And they are in *conatu*, to compasse it, *Iob* 31.9. to lay wait at the deore of our neighbour, *Prov.* 5.20. to imbrace the bosome of a stranger, *Prov.* 7.13. to kisse, as the harlots did there, with an impudent face, *Deut.* 25.12. the touch of the hand in the privy place, *Habac.* 2.15. to make them drunk that they may see their privities. But beyond all these, *Ephes.* 5.15. the Apostle maketh a period, and a full stop. There are many more then these, but it is a shame to name them: the rest are wrapped up in that, *It is a shame to name them*; much more

more then a ſhame to do them.

We come now to ſpeak of the Act it ſelf.

In the actuall ſinne of incontinency is,

I. That which the Apoſtle *Coloſſ.* 3.5. and *Gal.* 5.19. calleth ἀκαθαρσίαν, *uncleanneſſe*: the defiling of the fleſh, 2 *Corinth.* 7.1. the luſt of concupiſcence, 1 *Theſ.* 4.5. and more plainly, 2 *Peter* 2.10. ἐπιθυμία μιασμοῦ, the luſt of uncleanneſſe, or the deſire of polluting; of which *Jude* verſe 1. ſaith, *Sopiti inquinant carnem.*

Now becauſe of theſe words of *Jude*, here falleth into this member, *Nocturna pollutio.*

1 If it be by reaſon of infirmitie.

2 If it be *ex plenitudine verſorum.*

3 If it be by diſſolution of the part through ſome great ex-

exercise, or heat, as in great journies, not tending to this purpose of lust.

In these three cases it is no sinne; provided alwaies, that though it proced of some, or all of these causes, yet there must be *ingrata recordatio*, a griefe and sorrow for it, or else it will be imputed as a sinne.

But if, not being in the thought of a man, it passe from him against his will, or without his knowledge, and he be sorry for it when hee feeleth or knoweth of it, in that case it is no sin.

But againe on the other side, if a man bee given to drunkennesse, or surfetting, and by reason thereof it issue from him: Or if by often rolling of the cogitation in the day time, it be procured in the night: or if either by day or night hee doe willingly spill it on the ground, as did *Onan Gen.* 38. 9. it is a sinne, and very wicked in Gods sight.

II. That which is called ἄρρητον βδέλυγμα, with a beast, forbidden, *Levit.* 18. 23. punished with death, *Levit.* 20. 15. both of man and beast: yea, with the death of the soule: *Revel.* 21. 8. *Without shall be* ἐβδελυγμένοι, *abhominable Buggerers.* They that make a confusion between themselves and beasts, shall be brought to a worse then a beastly confusion in the end.

III. The act of incontinency with mankinde, is either with consent of both parties, and then it is sinne in both: or if either party bee forced by violence and seeketh to resist, but cannot, that party is innocent, *Deut.* 22. 25. but the inforcer committeth a double sinne, one in the violence which is against the former Commandement; and the other in the very act it selfe.

IIII. Of those that yeeld consent, they are either males, or females.

females: for so strong and strange is our concupiscence, that any thing is sufficient to stirre up the coales, and to kindle it: and the Heathen could say, *Quod in fœmina sexus facit, id facit in puero ætas.* Forbidden, *Levit.* 18. 22. *Thou shalt not lye with a male, as one lyeth with a woman, for it is an abomination:* and *Levit.* 20. 13. *They shall both dye the death.*

1. It is an unfruitfull worke of darknesse, *Eph.* 5. 11. it is *contra bonum prolis*, which is the end of *Coitus.*

2. It is also against nature, *Rom.* 1. 26. the naturall use is in the other sexe: and verse 28. It is a signe of a reprobate mind.

V. With the female this sinne is committed, and that either with more then one, or with one alone: with more, either without law, or with colour of law. Without all colour of law, is *Scortatio*, whoring, *Deu.* 23. 17.

for bidden, & in the eighteenth verſe, the Whore compared to a Bitch, and the Whore-keepers to a number of dogges. For the puniſhment of it, *Gen.* 38. 24. The law of nature did award it death, to be burned: And God himſelfe, *Hebr.* 13. 4. will puniſh it; *Whoremongers and Adulterers God will iudge.* And if the civill puniſhment of the Law take not ſo ſevere hold of it, God himſelfe will iudge it, both in the world to come, *Revel.* 21. 8. and in this life with ſtrange and extraordinarie iudgements, as *Lues gallica*, the French Pox, an abominable and filthie diſeaſe, not heard of in former ages.

VI. Vnder colour of law, or with pretext of mariage is *Polygamie* wherewith ſundry of the Patriarkes were intangled, yeelding to the corrupt cuſtomes of the countrey about, not inquiring Gods will.

The

The Creation is plaine, *Gen.* 1. 27. and plainer, *Matth* 19. 5. for there the number is set downe expresly, *They twaine shall be one flesh:* and *Mark* 10. 11. *If a man put away his wife, and marrieth another, hee committeth adulterie against her.*

And whereas they obiect and alledge, that it was lawfull at the first, for increase of children, and propagation of the world: *Obiect.*

Wee say for answer: That indeed if ever it had been to bee allowed, it was in the beginning: but the Prophet *Malachie* in the second Chapter, and fifteenth verse calleth men to that, *Non fuit sic ab initio:* and saith, That God having plentie of Spirit, yet hee made but one: and wherfore one, because hee sought a godly seed; and therefore *Polygamy* unlawfull for any age that should come after. *Answ.*

The first that the Holy Ghost noteth to have two wives, was

wicked *Lamec*, of *Caines* race, *Genes.* 4. 19. and though *Jacob* had so also, he learned it in *Padan Aram*, among the idolaters. The Prophets have spoken against it, and Christ himselfe against it, and the Apostle, 1 *Cor.* 7. 2. Let every woman have ἴδιον ἄνδρα, her owne husband, and every husband have ἰδίαν γυναῖκα, his owne wife; and therefore whatsoever cavils have beene devised, to defend it, it is unlawfull.

VII. With one alone this sinne of incontinencie is committed; and that first in Wedlocke, and causes Matrimoniall. For we are not left to our selves in Matrimony, to use our selves or them as wee list. But because here wee fall into infinite questions, and not very pertinent to this place; we will therefore here content our selves, onely with these few considerations touching marriage.

1. We

1. Wee must have *Abrams* care, *Gen.* 24. 3. not to match with the *Canaanites*, with the wicked; but as *Paul* saith, 1 *Cor.* 7.39. *in Domino*, in the feare of God, and his true religion.

2. Consent of Parents must be had, 2 *Sam.* 13.13,

3. As God brought *Eve* to *Adam*, *Gen.* 2.22. so desire shee may come by the hand of God.

4. Which more neerely concerneth this place: in mariage wee must so behave our selves, as 1 *Cor.* 7. 29. having a wife, as if wee had her not. And in the fift verse, being content to master our lusts, so that for duties of Christianity, we may separate our selves: and at no time in *uenſibus*, to approach unto her.

5. Not departing from her, or divorcing our selves, but onely in case of adultery, as our Saviours rule is, *Matth.* 5. 32.

6. After wee are delivered by

the death of one party, 1 *Cor.* 7. 40. ſo to abide if we can; or at leaſt, not quickly to waxe wanton, and marry againe, 1 *Tim.* 5. 11, but ſtay our ſelves for a time, till the body be reſolved to earth from whence it came.

VIII. Out of Matrimonie wee commit this ſinne, either with one allied to us, or with a ſtranger.

If ſhee bee allied, it is called *inceſt* forbidden, *Levit.* 18. 6. puniſhed with death, *Levit.* 20. 17. and it is ſet downe as a principle, *Thou ſhalt not diſcover the ſhame of thy mother, becauſe ſhe is thy mother, nor of thy ſiſter, becauſe ſhe is thy ſiſter*: as though by the light of nature, the very meaning of mother, or ſiſter were enough; and yet this ſinne for a time was winked at: but *Levit.* 20. 23. the land ſpued out the *Canaanites*, and the *Perezites* for this abomination. And *Ruben* before the Law, for this very ſinne of

of inceſt, forfeited both the right of the Kingdome, for it went to *Iudah*, and the right of the Prieſthood, which went to *Levi*.

And not onely in the direct line is this inceſt; but in the collaterall alſo, *Marke* 6. 18. *Herod* might not take his brothers wife, and 1 *Cor.* 5. 1. that one ſhould have his fathers wife, a fornication not once named among the Gentiles; and *Amos* 2. 7. *A man and his father go in to a maid, to diſhonour my holy name*: ſo though for neceſſitie it were tolerated in the beginning, yet of it ſelfe it is unlawfull.

IX. Come to thoſe that are ſtrangers to us and not allied; and they are either married or free and unmaried. If married or eſpouſed, (for that is all one) it is *Adultery*, forbidden, *Levit.* 18. 20. and puniſhed with death of both parties, *Levit.* 20. 10. ſee alſo *Deut.* 22. 22. 23. 24. And

though the politike lawes of men have not made it ſo; yet by the iudgement of all Divines, it is capitall. And great reaſon it ſhould be ſo. For

It is the perverting of the whole eſtate of thoſe two families, whereof the parties are members; and if the fault bee in the woman, and the husband know not of it, there is notorious theft commited: for the man nouriſheth and bringeth up a child that is not his, and layeth up inheritance for him, to the injury of his other children.

In which ſoever of them the fault bee, there is a ſinne againſt the reſt of the children: yea, and a ſinne againſt one that is not, namely againſt him that is ſo begotten, for hee ſhall be borne a baſtard, and one that ſhall not be accompted as one of the congregation of the Lord. It is alſo againſt the ſtate of the Commonwealth, for it polluteth the Land,

Land, *Levit.* 18. 27.

X. Of them that are free and unmaried, either the party continueth with us, and then it is called *concubinatus*, the keeping of a harlot to our selves, not being common, and shee is called a Concubin. God hath shewed how he disliked it by continuall crossing of it. First in *Agar*, *Gen.* 21.10. cast out the bondwoman and her sonne, *Gen.* 35. 22. in *Iacob* by *Rubens* incest with *Bilhah*. *Iudg.* 19. 2. A levite tooke a Concubine out of *Bethleem Iudah*, and assoone as hee had taken her, shee beganne to play the whore. 2 *Sam.* 3.7. *Saul* was punished in his Concubine *Rizpah*, to whom *Abner* went in, 2 *Sam.* 16. 12. *David* was punished in his Concubines, by his sonne *Absolon* in the sight of all *Israel*.

XI. Of those that doe not keepe a Concubine continually to themselves, the deed is done, either

either once onely, or often. Once onely, called *deflowring*, *Deut.* 22. 21. death appointed for it.

XII. The deede often done is called fornication; which word, though it be often used for the generall sinne, yet it is indeed properly called *vaga libido*, or *vagus concubitus*, *Prov.* 2. 19. they that enter into it hardly returne againe, *Prov.* 5. 11. in his latter end he shall wonder at himselfe and say, how was I deceived?

After the act followeth the permission of it.

The permission of the act is either of private men, *Levit.* 19. 29. for a man to prostitute his daughter, sister, or kinswoman; or of publike persons, *Ezek.* 16. 24. they built stewes, or brothell houses, called their high places, in every street; which as the

the Prophet there deteſteth, ſo godly Princes have beene ſtudious to remove them, as *Aſa* was, 1 *King.* 15. 12.

And the laſt pitch of all is to defend it.

To defend the ſinne maketh it a crying ſinne, *Gen.* 18. 19 the *Sodomites, Gen.* 19.9. cryed out upon *Lot* when hee reproved them, *Away hence* (ſay they) *thou art but a ſtranger, and ſhalt thou judge and rule?* and *Pro.* 30. 20. the adultereſſe woman ſaith, *I have not committed iniquity.* Of theſe the Apoſtle ſaith, *Phil.* 3. 19. *they glory in their ſhame,*

THE

THE EIGHTH Commandement.

IN the former Commandement the lusts of the flesh are forbidden, in this the lust of the eyes, 1 *Ioh.* 2. 16. It dependeth well upon the other two Commandements.

For in the two former Commandements order hath been taken, for preservation of life, and generation of children: Now because for the preserving of life, wee need food and raiment, 1 *Tim.* 6. 8. and when wee have children, wee must also provide for them, 1 *Tim.* 5. 8. and so by consequent, every man is to labour and care in this world, and that, either *Eccles.* 6. 7. *propter os*, for his mouth, or 2 *Cor.* 12. 14. to lay up for his children, from hence commeth that worldly

worldly concupiscence, which is the object of this Commandement. And the ende of the Commandement is, to moderate that concupiscence, which of it selfe is no sinne, as wee shewed before in the former Commandement.

But first to desire that which is sufficient, and then to double that, and to desire matter of superfluity, yea of vanity and pleasure, and from thence to double againe, and to have unlawfull desire of that which is another mans, this is that that maketh it sinnefull.

Before wee come to the things commanded and forbidden, we must first deale with right and propriety; and with Alienation.

Because *res aliena & nostra*, the unjust taking and detaining, is the matter of this Commandement,

dement, comprehended in the word *Steale*: And the obiect of the concupiſcence heere moderated is *meum & tuum*: mine and thine.

The Civile Lawyers define *furtum*, or *furari*, to be *rem alienam contrectare*; our Divines *conſentire contrectationi rei alienæ*, but even *concupiſcere rem alienam*, is *furari*.

Queſt. 1. But how commeth it to paſſe that there is *res mea & aliena*: mine and thine, his, and his?

Anſw. Surely *Pſalme* 24. 1. *The earth is the Lords*: and *Pſal.* 115. 16. *he hath givin it to the ſonnes of men*: and not onely to fill it, and make uſe of it, but to ſubdue it, and rule over it, and over the creatures that are therein; as God gave power to *Adam*, *Gen.* 1. 28.

Quew. 2. But how came the diviſion and appropriating to particular men? for without that there is not *meum & tuum*.

Anſw. *Cain* firſt built a citie, and called

led it by the name of his ſonne *Henoch*, *Gen.* 4. 17. and ſo appropriated that to him and his: and that made *Seth* and his family, gather to themſelves alſo private poſſeſſions.

After the Flood, whether by the allotment of *Noah*, or by their owne choice, his three ſonnes had the chiefe parts of the Earth: *Cain* had *Africa*, *Sem* had *Aſia*, and *Iaphet* had *Europa*. Alſo afterward, by conſent and agreement, things became proper to certaine particular perſons, as *Gen.* 13. 11. *Abraham* and *Lot* agreed to part the Country betweene them.

Againe, wee come to have things proper to our ſelves, *jure primæ occupationis*, as *Deut.* 11. 24. *All the places, whereon the ſoles of your feete ſhall tread, ſhall be yours.* So when wee ſeize upon a Countrey never inhabited: or if it be *terra derelicta*, *primus occupator*, hath *jus* in it.

There

There is also *jus proprium jure belli*, because the Magistrate hath *gladium exteriorem*, and may punish any forreine enemy, even by casting him out, if he and his territories cannot otherwise be in safety from him and his people.

Now this right of proprietie or having a thing thus proper to a mans selfe, includeth foure things:

1. He hath not onely *Dominium*, the Lordship and rule of it, but *usum*, as hee may use his horse to ride on, and such like.

2. Hee hath *fructum*, whatsoever commeth of that horse.

3. Hee hath *consumptionem*, he may spend or kill it.

4. Hee hath *alienationem*, hee may sell or give it.

According to these 4. rights commeth in *jus proprium*.

Now

Now for alienation.

It is either liberall and free, or illiberall, as to hire, sell, or let it goe for debt.

And this alienation is either a translation of the whole; both the thing, the property, and use and all; or of the use onely; and either for a time, or for ever.

To alienate the property, use, and all for ever, is *donatio*, if but for a time, it is *mutuum*, when it is of the whole property, when but of the use, *Commodatum*.

Illiberall alienation is that, that is done upon some consideration; and it is of three sorts usuall with us now adayes.

1. *Do ut des*, as letting a farme at a rent.

2. *Do ut facias*, as giving for homage or service.

3. *Facio ut des*, as all civill contracts.

At first, when men grew wearie of liberality, the first brood

was

was *permutatio*, which if it bee monie for monie, is called *Cambium*, exchange; if any other thing one for another, and not money, it is *bartering*.

If it be *pecunia pro re*, it is *emptio*; If *rei pro pecunia*; *venditio*; and that is either *Negotiatio*, whole saile, or by parcels, called *Retayling*.

Beside this alienation of the thing it selfe, there is also alienation of the use onely, and not of the propertie; and that, if it be *usus rei pro pecunia*, it is letting; if it bee *pecunia pro usu rei*, it is hiring.

And out of this, by reason of our distrust, because somtimes wee will let one have the use, when wee dare not trust him with the property, there ariseth therefore from hence, the Contracts of *words*, *writings*, *pawnes*, *pledges* and *suretiship*.

If hee have but his bare word, it is in him that requireth it, *stipulatio*

pulatio; in the giver of his Word, *Sponsio*.

If it be by writing, which are *proles humanæ perfidiæ*; if his own alone, *Chirographum*; if with others, *Syngrapha*.

Pawnes, if they bee *reales*, reall, they are either in regard of some oath, *Cautio*: or for the recovery of some thing received, and then it is either moveable, *pignus*; or immovable, as land, ὑποθήκαι. If the pawne bee personall, it is either in warre, *obsides*, hostages; or in peace, in matter of action, called *vades*.

Now that wee see what the right and propertie of things is, and how it groweth, let us now consider how farre our desire of this propertie, to make things ours that are not, may extend. And wee may take the measure of it after this order.

1. Remember that which is 1 *Tim.* 6. 8. Having food and rayment, be contented: if God bestow

beſtow no more upon us, let us bee content with that: becauſe God, as he had plenty of Spirit, ſo hee had plenty of wealth, and could have made all rich if hee would: and it was in his wiſedome that he made ſome poore: that as the rich might have *premium benignitatis*, ſo the poore might have *mercedem patientiæ*.

2. Though wee muſt bee contented with our eſtate, yet it is lawfull to gather in Summer, *Prov.* 30. 25. to provide at one time for the time that is to come by all honeſt meanes, and with a ſober minde.

3. As a man ſeeth his houſehold increaſe, ſo his proviſion may be the more: for hee muſt travell for his houſhold, *Gen.* 30. 30. that ſo hee and they may drinke out of their owne Ceſternes, *Prov.* 5. 15. and none be chargeable to others, 2 *Corinth.* 12. 13.

4. A

4. A man may desire to have, not onely for him and his, but *Exod.* 30. 12. some offering to the Lord, to helpe the Church: and *Matth.* 22. 21. to pay tribute to the King, to helpe the Common-wealth; and 2 *Cor.* 8. 12. To have to give the poore Saints: and *Eph.* 4. 28. That hee may give to him that needeth, whosoever hee bee.

Thus farre our desire may goe, and yet still within compasse: but if wee goe beyond these foure, we offend in our desire, and our desire is out of measure, and will come in the end to breed a nest of Horse-leaches, which are wormes, that have *linguam bisulcam*, a cloven, or a forked tongue, and cry bring, bring, *Unde habeas nihil refert, sed oportet habere*: and this is that which we may call *Suppurationem concupiscentiæ*.

Now for the making of *subactum*

actum solum, the soile fit, the way is, to beare a bigger saile than wee are able to carry, and so come to have need, and so to unlawfull practise, and then hee is a fit soile for the Devill to cast in his seed; and the Devill perceiving man to bee thus fitted, moveth him to steale.

For the act it selfe, forbidden in this Commandement by the name of stealth, it is,

1, In the attaining and getting of a thing.

2, In the use of that wee have gotten.

In the getting there must bee a respect of Iustice, that there be no oppression, exaction, fraud, robbery, or spoile of our neighbour, or that wee consent not thereunto; for it is all one to hold the sacke, and to fill it: To doe it himselfe, or to consent unto it.

The

The Apostle, *Ephes.* 4. 28. setting downe the affirmative part of this Commandement, saith, *Let every man labour with his hands the thing that is good:* So that if he have no calling, or an unlawfull calling, and so do not labour the thing that is good, he offendeth against this Commandement.

These idle people, they are against the state of mankinde, in Paradise, and out of Paradise. In Paradise, God placed them in the East part of the Garden, that they might dresse it, *Gen.* 2. 13. and when they were driven out, *Gen.* 3. 19. in the sweat of their browes they were to eate their bread. And as the Lord at first appointed, that man should labour, so when he giveth his reward, *Matth.* 20. 8. hee will say to his Steward, *Call the labourers, and give them their hire.* But *Matth.* 25. 30. when he commeth to punish, he will not

onely punish *servum flagitiosum*, but *servum inutilem*, the idle and unprofitable servant, cast him into utter darkness, as a creature superfluous: for God putteth no difference betweene *nequam* and *nequaquam*. So an idle servant, and no servant, an evill Calling and no Calling is all one before God.

And as wee must not be idle, so wee must not be evill occupied, to get wealth: for to get wealth by evill meanes, is no better than stealth, whether it be in unlawfull or unjust buying and selling, as namely, when that is sold, that cannot be sold. Of which nature are.

1. The grace of God, *Simon Magus* his fault; he would have bought the Grace of God for money, *Act.* 8. 20. called ever since *Simonie*.

2. Justice and Judgement. *Quid dabis mihi ut faciam justitiam?* is all one with *Quid dabis mihi*

mihi ut vendam tibi Deum? Ambrose and *Augustine*.

3. Benefits and good turnes; which should bee done freely, and not looking for reward againe, as the Usurers sell their money. For as *donatio* is *liberalis alienatio, sine omni mercede in æternum:* so *mutuatio* is *liberalis alienatio, sine omni mercede ad tempus:* both lending and giving must be free.

Or againe, in things that may be sold or contracted for, there may be a fault in the evill manner of contracting, and so a theft.

For contracts therefore.

Two things are required in every contract, *Labor*, and *Merces: Res appretiata*, and *pretium: cura*, and *stipendium: quid pro quo:* if either of these bee wanting, it is no better than theft. *Ezek.* 34. 3. *If they eate the fat, and cloathe them with the Wooll, and kill them that are fedde, and feede not the Sheepe, they are*

no better than theeves and robbers. And so on the other side, if he do labour, give him his hire, *Deut.* 24. 15. neither defraud him wholly, nor pinch him in it.

And now for the substance of contracts.

1. There must be no corrupt measure.

2. There must bee no false weights.

3. The matter sold or contracted for, must be good: not the refuse of the wheate, *Amos* 8. 6. nor Wine mixed with water, *Esay* 1. 22. but the ware must bee sound and good.

For the manner of uttering our wares, wee must beware wee doe not over-reach our Neighbour, nor take any advantage of his ignorance, or over-sight, this is *stellionatus*, cozening.

For the price, wee must not thinke when wee come to buying or selling, that wee come to a spoile; and therefore wee must avoid

avoide that fault which is set downe, *Prov.* 20. 14. It is naught, It is naught, saith the buyer, and when we are gone, boast of our penitworths.

Now of thefts that are without contracts.

I. In the family is *furtum domesticum*, *Tit.* 2. 10. pickery in servants, beguiling their Masters: to this wee may adde *servum fugitivum*, because hee detracteth himselfe out of his masters possession, and defraudeth his master of his service. So also the wasters of their masters goods are herein comprehended, *Luke* 12. 45.

II. Without the family there is a double theft.

1. Of things consecrated, and that is *Sacriledge*; *Levit.* 5. 15. there is a law for it: *Rom.* 2. 22. hee matcheth it with idolatry, where he saith, *Thou that abhorrest Idols, committest thou sacriledge?* which is, to convert to

his owne use; or *deducere*, to divert a thing from the sacred use to a prophane.

2. Of things prophane: and they are { publike. private.

Publike when a thing is stollen, that is the Kings, being a publike person, or the Commonwealthes; called *peculatus*: and theeves are called *Balnearii fures*, because they were about bathes, and such common places: such are they also that receive common wages, and convert it to their owne use.

Private things are of two sorts.

1. Personall, having life.

Personall theft is of men, called *plagium*, and the theeves *plagiarii*, *Exod* 21.16. punished with death if hee steale him and sell him, 1 *Tim.* 1.10. To this may be added *Judas* his sinne, the betraying for money, *Matth.* 26. 15. though it bee not an outright selling of him. And it is

also of Beasts, and then they are called *Abgregarii*, as the *Sabeans* and *Chaldeans*, *Iob* 1.

2. Reall theft is of things not having life, as of money, raiment, or other goods, *Exod.* 22. order is taken for these thefts particularly.

Now all thefts are aggravated and made more grievous, by circumstance of the persons, against whom they are committed: as if they bee done against the Widow, fatherlesse, strangers, or poore, *Exod.*22 21. to 25. and *Prov.* 23. 10. *Enter not into the fields of the fatherlesse, for he that redeemeth them is mighty, and will defend their cause against thee.*

And here is condemned the inclosure of Commons, for *Cum primum occuparentur religione*, there was alwaies a consideration had, that there should alwaies be poore people, and therefore to them was left a division of lands

in common, to live upon, set out by markes, *Deut.* 16. 14. these markes must not bee removed, and *Deut.* 27. 17. the whole congregation curseth them that doe it, and *Hos.* 5. 10. see the detestation of it, *Iob* 24. 2.

Thus much of the unjust getting of a thing, and of the theft therein committed, which may be drawne to these two, which *Nazianzen* calleth ἁρπαγὴ, or, *manus injecta*, rapine or violence: and ἁπάτη, a crafty way of compassing.

Now the vertue opposite to this is, just getting.

Prov. 16. 8. A little with righteousnes, is better than great possessions without equity; and 1 *Tim.* 6. 5. not to thinke that gaine is godlinesse, but that *godlinesse is great gaine:* and bee able to say with *Iacob* in every thing they get, when they are asked how they came by it, *Gen.* 34. 33. *my righteousnesse shall answer for me.*

But

But because the world is full of evill, and men have also *mentem malam*, therefore if a man have over-shot himselfe, there is a restitution appointed for the personall thefts before spoken of, save onely for men-stealing; and so also, for all reall thefts restitution is allowed, unlesse the manner of the theft, as breaking a house in the night time, or such like, alter the case, *Num.* 5. 7. and *Iob* 20. 18. *Nehe.* 5. 11. *Luk.* 19. 8.

Yea and not onely in things gotten by stealth, but in things gotten by lawfull contract, there may be restitution required,

1. That which we call *depositum*, a thing committed to ones trust, *Exod.* 22. 7. and 10.

2. Those things that come *sub ratione inventi*, strayes, or things lost, *Exod.* 23. 4. *Deut.* 22. 2. and so also, *Levit.* 6. 4.

3. Things lent us for a time must be restored: for as *August.* saith, *Tametsi benignè limititur,*

tamen non injuste repetitur, *Exod.* 22. 14.

4. Things hired must also bee restored, *Exod.* 22. 15.

5 Things taken in pledge, must bee restored againe to the debtor, *Ezek.* 18. 7. and if it bee raiment, it must be restored before the Sunne goe downe, *Exod.* 22. 16.

Thus much of stealth in getting.

Now for the use of that wee have gotten.

1. Upon our selves: sufficiencie for our owne need.

2 Upon others: liberality to them that want.

These are the two uses of riches; both set downe, *Prov.* 5. 15, 16. *Drinke the water of thine owne Cisterne, and let thy fountains flow forth*: so first for our owne use, and then for the use of others.

First, for sufficiencie for our owne need; which is the first use; it hath two extreames.

1. Nig-

1. Niggardlineſſe, or too much ſparing. For as a man may *inferre cladem ſibi*, and be uncleane in himſelfe, as we ſhewed in the former Commandements; ſo by too much ſparing or niggardlineſſe, a man may commit *furtum in ſe*. And ſo *Eccleſ.* 4. 8. there is a covetous man alone by himſelfe, that gathered riches, and never ſaith, *Quare defraudo animam meam?* ſo too much niggardlineſſe is a defrauding or theft againſt a mans ſelfe: and not onely againſt himſelfe, but againſt others alſo, as *Amb.* upon *James* 5. 3. ſaith, *Eſurientium eſt cibus qui apud te muceſcit, & ſitientium eſt potus qui apud te aceſcit.*

And if their ſparing bee, that they may ſay as *Luk.* 12. 19. *Eate, drinke, take thy paſtime*, God will diſappoint them, *verſe* 20. and ſuddenly take away their ſoule. If they ſpare, that they may bee kept when they are ſicke, they ſhall

ſhall ſpend their money upon Phyſitians, as the woman with the bloudy iſſue did, and be never the better. If it be to leave enough to their children, *Iob* 20. 10. their children ſhall bee beggers; and for the moſt part, a prodigall ſonne is the heire of a niggardly father.

2. Prodigality, or too much waking, is the ſecond extreame in the firſt uſe of thoſe things we have gotten. It was the fault of the Prodigall ſon, *Luk.* 15. 13. he waſted his goods with riotous living; and this riotous waſter alſo is a thiefe to himſelfe, for with being profuſe and laviſh ἐφ' ἃ μὴ δεῖ he ſtealeth from himſelfe ἐφ' ἃ δεῖ, becauſe he waſteth ſuperfluouſly, he wanteth things neceſſary.

And howbeit it bee true that they ſay, that whatſoever they ſpend, they doe it of their owne, and they have enough,

enough, and are able to maintaine it;

Yet for all that, it ought not so to be: though they bee rich, they must not fare delicately every day, *Luk.* 16.19.

And for having enough the Heathen man could say, If you should allow your Cooke store of Salt, and hee should put too much in the pot, and when you found fault with him should answer you, hee had enough, it were a foolish answer, and you would not like it at his hands, no more will God like this action, or thinke well of this answer at your hands.

This prodigall or wastfull spending is, when they doe it, παρὰ καιρὸν, daily, oftner than needeth; or else, when they doe it in too great a measure, and that is, either above their ability, more than they can maintaine, or above their estate and calling.

1. For

1. For keeping within compasse of their ability, *Luke* 14. 29. hee that layeth a foundation and is not able to performe it, they that behold it will mocke him.

2 For their calling, 1 *Sam.* 25. 36. though *Nabal* bee rich, yet hee must not make a feast like a King, and much lesse may meane men exceed.

And hee that offendeth herein, his table will be a snare unto him; to his soule, by offending God, in mis-spending his creatures; to his body, by breeding diseases; and to his goods, by wasting and consuming his estate; and so every way a snare to catch him, *Psal.* 69. 22.

To come to the second use; liberality to them that want: we must let our Fountaines runne abroad; something must be given to the poore, *Act.* 20. 35. *It is a more blessed thing to give then to receive.* Those that are rich them-

themselves, must be also rich in liberality, 2 *Cor.* 9. 11. rich in good works, 1 *Tim.* 6. 18.

For this matter therefore wee must enquire:

1. How wee have our riches given us.

2. What we are to thinke of the poore.

I. How God committeth riches to men wee shall see, *Deut.* 26. 5. Every man must doe God homage, for the riches that hee hath given us: wee see there every man commeth with his baskets, and bringeth his rent or offering: and the Priest setteth downe his Basket before the Lord: and then the partie first acknowledgeth, that there is nothing in him, or his progenitors, that God should deale so liberally with him, or with them, and therefore hee is come to doe him homage. Secondly, I have brought this out of my substance, and have given it, *ad usus*

Eccle-

Eccleſiaſticos to the Levite, and *ad uſus civiles*, to the ſtrangers, fatherleſſe, and widow: and thirdly, I have not done this of mine owne accord, but by neceſſity of duty, I have done it according to thy commandement.

So all rich men muſt confeſſe,

1, That which I have, I have it of the free gift and mercy of God.

2. I have it not for my ſelfe onely, but there is a rent to bee paid, both to the Church, and to the poore brethren.

3. I may not detaine this rent, but I am tyed unto it of duty by Gods command.

II. What we are to thinke of the poore, we ſhall ſee, *Pſal.* 41. 1. wee muſt judge wiſely of the poore, and not as our common fancy is, that they concerne us not. *Deut.* 15. 11. God hath ſaid, *There ſhall ever be ſome poore in the Land*: and therefore hath given commandement that wee

open

open our hands to the needie and to the poore: and they are called in that place, *Thy poore*, and *Thy needie*: so there are some poore, that are made *nostri*, our owne, wee may not shake them off, but are bound unto them: and therefore *vers.7. Thou shalt not have a hard heart, nor a close hand to them*, and *vers. 9. It shall not grieve thee to looke upon them.* And thus wee see, what we ought not to doe to the poore: And if wee doe thus, and the poore cry unto the Lord against us, it will be sinne unto us, and the reward of sinne wee know is death.

Now what must wee doe to the poore? Surely vers. 8. Lend him sufficient for his need, and if lending will doe him no good, thou shalt give him, verse 10. Our Saviour Christ hath joyned them both together, *Matth.* 5.43. *Give to him that asketh, and from him that would borrow of thee*

thee turne not away.

There is in Divinity a threefold neceſſity, that wee muſt have a care to relieve.

1. *Neceſſitas naturæ.* Every man is bound to provide for himſelfe, for the ſuſtentation of nature, both inwardly, meat and drinke convenient, and outwardly, apparell and houſeroome.

2. *Neceſſitas perſonæ,* 1 *Tim.* 5.8. Thoſe that are ours we muſt provide for them, and namely, for them of our houſhold, or elſe we are worſe than Infidels.

3. *Neceſſitas ſtatus,* or *conditionis*; that every man may have to live according to his eſtate and condition. Wee muſt ſay, as *Auguſtine* ſheweth it to be the common manner of men to ſay, If a man have three hundred pounds, hee hath no more then will ſerve him: and if he have three thouſand pounds, hee hath no more than will ſerve him:

But

But our Saviour teacheth us, *Luk.* 11.41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην. After the two first necessities are served, then give almes of those things that are within, for during those two particular necessities, wee are not bound to give; except it bee for the common good of the Church 2 *Cor.* 8.3. and in that case, 2 *Cor.* 8.3. even those that were in extreame poverty, yet to their power, yea, and beyond their power they were liberall.

So that to conclude this point; wee must thinke of the poore, and thus know, that poore wee must alwayes have, and those poore wee must relieve, according to their necessities and our abilities.

And the rather to move us.

Let us know, that our liberality to the poore, it is as the sowing of seed, and our benevolence that wee give to the poore, it is indeed *Seed.* Now

Gal.

Gal. 6. 7. That wee ſowe we ſhall reape: and *Hoſea* 10. 12. ſowe righteouſneſſe, and reape mercy: and 2 *Cor.* 9. 6. Sowe ſparingly, and reape ſparingly; ſowe liberally, and reape liberally.

Seede wee know, if a man love it ſo well that hee keepe it ſtill in his barne, wormes will breed in it, and conſume it, and ſo he ſhall *amando perdere*, loſe it by loving it: and therefore a man muſt ſo love his ſeed, as hee doe *projicere ſemen*, caſt his ſeed; and that is indeed *amare ſemen*, the true loving of his ſeed.

And ſo the temporall bleſſing of God being ſeede, there muſt bee a caſting and a ſcattering of them: and this ſcattering is not a caſting away of the ſeed, but as when a man hath ſowne an acre of ground, and one aske whoſe this ſeed is? we doe not ſay it is the grounds, but his that ſowed it: So riches, whereſoever they are beſtowed,

ed, being *Seed*, they are *Serentis, non recipientis*; the sowers, and not the receivers.

And therefore as the husbandman doth *credere illud quod non videt*, and so casteth in his corne, and beleeveth that albeit it rot, and showres, and snow fall upon it, yet at last an Autumne and Harvest will come, and hee shall reape an eare for a corne: so if God enlighten our hearts, and give us faith, *Credendi id quod non videmus*, to beleeve that we see not, the fruit of our faith in the end will be, *Videre quod credimus*, to see that which wee now beleeve: and wee shall see and feele, that the seede wee sowe is still *serentis*; it is still our owne, and will bring us a hundreth fold increase in the end.

Thus much of the things commanded, and forbidden in this Commandement.

Now this Commandement (as the other) is also spirituall,

and

and therefore ſtriketh not onely at the outward actions, but at the heart alſo: For our Saviour telleth us, *Matth.* 15. 19. that out of the heart come thefts, and therefore the Fountaine of them muſt be dam'd up.

For if a man come once to that, 1 *Tim.* 6. 9. that he will be rich: why then, *Quod volumus, valde volumus*; in ſo much as *Prov.* 21. 25. Even the man that is ſloathfull, yet hee coveteth greedily; If hee have a deſire to be rich, hee will needs bee rich quickly, and then *Prov.* 18. 20. *Hee that maketh haſte to be rich, ſhall not be innocent*: but 1 *Tim.* 6. 9. *Come to be drowned in perdition and deſtruction*: and *Prov.* 20. 21. *An heritage haſtily gotten cannot be bleſſed in the end*: becauſe this exceſſive deſire of riches, is no better than theft, in the heart of him that is infected with it.

And therefore to avoid this theft of the heart. I. We

I. We must place in stead thereof a contented minde: *Hebr.* 13.5. *Content your selves with that you have:* And *be not carefull what to eate, or what to drinke, or what to put upon you, Matth.* 6.25. that is to say, Be not so carefull as to distrust Gods providence, but 1 *Pet.*5.7. *Cast all your care upon the Lord, & hee will care for you.* And if thou be in want, cast thy burden upon the Lord, and hee will nourish thee, *Psal.* 25.23. Yea, *The Lions shall lacke and suffer hunger, but they that seeke the Lord shall want nothing that is good,* Psal. 34. 10. And let this be thy resolution; If God will have mee to be rich, hee will so blesse mee in my lawfull endeavours, that I shall be inriched thereby: If not, say as *David* said in the case of a Kingdome, 2 *Sam.* 15.26. Here I am, let him doe with mee as it pleaseth him: and with Saint *Paul, Phil.* 4. 11, 12. Learne to abound,

bound, and to want, and in all things to be contented in what estate soever thou art.

II. Another thing is, that as wee must be contented with our estate, so wee must have a care to sit downe and reckon what wee are able to reach unto, with that estate wee have: and to looke that *Condus* be *fortior promo*, and *promus debilior condo*: our commings in must be more than our layings out; or else if *Condus* be the weaker, it will goe out the faster, and so a man shall not *sufficere rebus suis*, nor *res ejus* will not *sufficere ei*: and then his heart will be set on worke, to make justice pay for it: rather to use unlawfull and unjust meanes, than not continue as hee hath begun.

So these are the two meanes to avoid the theft of the heart.

1. To be contented with that we have.

2. Not to spend above our measure. And

And the heart being thus rectified, it is to be hoped, that we shall avoid the outward thefts before-mentioned, which proceed from the heart, as from the root.

The ninth commandment.

THE exposition of this commandment is, *Levit.* 19. 11. *Thou shalt not lye to thy brother:* and in the sixteenth verse, *Thou shalt carry no tales*: and *Zach.* 1. 16, 17. *Speak every man the truth to his neighbour, and love no false oath:* and *Ephes.* 4. 25. *Cast off lying and speak every man truth to his neighbour:* and verse 15. *Let us follow the truth in love.*

The words of the Commandment in the Hebrew are thus,

Non respondebis testimonium falsum super vicinum tuum: Thou shalt not answer a false witnesse upon thy neighbour, or touching thy neighbour.

The word *Answering* there used must be understood according to the Hebrew phrase; as the *Evangelists* often use to begin thus, *And he answered and said*, where no man speaketh to him, or demandeth any thing of him.

So that by the word of *Answering*, being so understood, it is meant, that we should not onely speak the truth when we are demanded; but even when we speak of our selves, without any demand of any other we should speak truly.

For the next word, *Witnesse*, it is of foure sorts.

I. The great and chief witnesse, even God himself, *Job* 19. 19. *Behold my witnesse is in Heaven*: and 1 *John* 5. 7. *There are three*

three which bear record in heaven, the Father, the Word, and the holy Ghost. These are they that bear witnesse unto all truth; and therefore howsoever wicked men may have the applause and commendation of other men, yet that indeed is the true praise which is not of men, but of God, *Rom.* 2. 29. And therefore we must not stand so much upon the opinion that men have of us, but we must say every one of us, as *Paul* doth, 1 *Cor.* 4 4. *He that judgeth me is the Lord.*

II. After this great witnesse, in the second place is the witnesse that Saint *Paul* speaketh of, *Rom.* 2. 15. *Their conscience bearing witnesse*: Which though it be a thousand witnesses, yet God is greater then our consciences, 1 *John* 3. 10. and though we know nothing by our selves, yet are we not thereby justified, 1 *Cor.* 4. 4. for when we come to have the matter ript up

coram magno teſte, we may be found to be wrong.

III. Becauſe God will not ſpeak from heaven, and mens conſciences may be ſeared, ſo as they will deny the truth, therefore the third witneſſe is that of one man to another, *Joſh.* 24.22. Ye are witneſſes that ye have choſen the Lord to ſerve him; and they ſaid, *We are witneſſes.* And of this kind of witneſſe is this Commandment; and the end of it is to eſtabliſh the truth by witneſſes: *By the mouth of two or three witneſſes every matter muſt be confirmed*, Matth. 18.16.

IV. There is alſo a witneſſe of dumb creatures, as of a ſtone, *Joſh.* 24.27. and *Habac.* 2.11. *The ſtone of the wall ſhall cry out, and the beam out of the timber ſhall make anſwer, and teſtifie againſt them*: and *James* 5.3. *The ruſt of your gold and ſilver ſhall be a witneſſe againſt you*: And this to ſhew that a man is unfaithfull in

in his testimonies, in that there must be a refuge to other creatures to witnesse against him.

Now for the third word, *false*:

It signifieth in the originall three things.

1 *Falsum*, to speak that which is not so: *Aliter quàm res se habet: Sermo non adæquatus rebus*: When our words and the matter do not agree.

2 *Mendacium*, a lie: whereof the common derivation is, that *mentiri*, is *contra mentem ire*, to speak one thing and think another.

3 *Vanitas*: becaufe the fpeech of man was ordained for two neceffary ufes, namely the building up of faith in refpect of God, and charitie in refpect of our brethren: what fpeech foever hath not one of thefe ends, it is *Signum mendax*, becaufe it hath no *fignatum*: and therefore all vain and frivolous idle talk is here forbidden.

Queſt. But ſeeing it is ſaid, *Thou ſhalt not bear falſe witneſſe againſt thy neighbour*, what ſay you to *officioſum mendacium*, when we may by a lie help him, and ſave either his life or goods?

Anſw. It is altogether unlawfull; and indeed the words of the Commandment will not bear it; for the word is רעך which is beſt tranſlated, *Super proximum tuum*, which may be either for him, or againſt him. So the Law is, that in any matter concerning thy neighbour, thou ſhalt not ſpeak an untruth, whether it be for him or againſt him.

For the coherence with the former Commandment, it is thus.

When God had eſtabliſhed authority in the fifth Commandment, he took order for promiſcuall duties in the three next, the ſixth, ſeventh, and eighth Commandments: and then if it fell out that thoſe three

three Commandments, could not keep all well, but that there were ſome breach of them, or of ſome of them, then they muſt come *ad judices*, to the judges, *Exod.* 22. 8. and before theſe judges there muſt be proofs, and thoſe proofs muſt be by witneſſes which this Commandment taketh order for, that they may witneſſe truly. And ſo, for the rectifying of whatſoever is done amiſſe againſt the other three, this Commandment was inſtituted and ordained.

The ſcope and purpoſe of God the Lawgiver in this Commandment is, that God, as he is truth it ſelf, ſo he would have the truth preferred among men: which truth, as, *Joh.* 8. 37. Chriſt ſaith of himſelf, ſo we may all ſay, we are born and came into the world to this purpoſe, to bear witneſſe to the truth.

For the offence it ſelf, it cometh from the heart, *Matth.*

15. 19. falſe teſtimonies and ſlanders proceed from the heart, and from an inclination of nature, that we all have, *graſſari ad famam*, and therefore we think if we can keep down the credit and eſtimation of another, we our ſelves ſhall be the better thought of: and ſo, either from an aſpiring deſire of our own good, or an envious and malicious mind to our neighbours hurt, or from ſome ſuch like corrupt inclination, we are moved to this ſinne. And the *ſuppuratio*, the feſtring or rankling of it is, when we begin to imagine ſome device againſt our neighbour, and to ſay, *Come, let us ſmite him with the tongue*, as they did to *Jeremy*, *Jer.* 18. 18. when we come to thoſe evil ſurmiſes, 1 *Tim.* 6. 4. and from ſurmiſes and ſuſpicions to judging of our neighbours, *Jam.* 4. 12. yea, and to condemning, *Rom.* 14. 4. whereas our judgements and con-

concluſions ſhould not be ſo haſtie, but ſhould be made according to ſinnes *præcedentia* and *conſequentia*, and not ſuddenly, as they dealt with *Paul*, *Acts* 28. 4. no ſooner a viper on his hand, but preſently they ſaid he was a murderer.

And not onely ſurmiſe, and judge, and condemne, but whereas Gods will is, that *ubi malum contingit, ibi moriatur*, if it be private, let it have private admonition and there die, and go no further; *Prov.* 11. 13. *he that is a ſlanderer diſcovereth ſecrets. Joſeph* was of another mind, and was very carefull therein, *Matth.* 1. 19. becauſe *Maries* being with child was ſecret, and might have beendone by one that had a precontract, *in ſimplici actu fornicationis*, he would not make her a publick example.

And if it be a fault to report ſecret faults, though they be

true, then much more do they offend against this commandment that report more then is true; as 2 *Sam.* 13. 30. false tidings were brought to *David*, that *Absolom* had slain all the kings sonnes.

Come now as in the former to *subactum solum*: We are made a fit mould for this sinne, by that which we call *pruritus aurium*, itching eares; if there were no willing hearers, there would not be so many tellers, *Psal.* 15. 3. we must not onely not slander our neighbour, but not receive an evil and false report against, him, as *Augustine* saith well, *Discet non libenter dicere, cùm didicit non libenter audire.*

The next point is *irrigatio concupiscentiæ* the watering and cherishing of this sinne. This is that which Saint *Peter* calls ἀλοτριεπισκοπεῖν, 1 *Pet.* 4. 15. to take care of another mans Diocese,

ceſe, to be a curious ſearcher of other mens doings; ſuch people go about from houſe to houſe, and are prattlers, & buſie bodies, 1 *Tim.* 5. 13. they are of the mind of *Ahimaaz*, 2 *Sam.* 18. 19. when *Abſalom* was ſlain, he ſued to be the tidings-carier to the Kings: every body is ready to be the reporter of an ill matter. It was the fault of the *Athenians*, *Act.* 17. 21. they gave themſelves to nothing elſe but either to tell or to heare ſome news. So now adayes, we are all of *Peters* mind, *John* 21. 21. *What ſhall John do?* what ſhall this man do? and what ſhall that man do? but we muſt remember Chriſts anſwer, *What is that to thee? follow thou me.* *Peter* muſt not meddle in *Johns* Dioceſe, nor one of us in another mans buſineſſe, but every man meddle with his own matters, 1 *Theſſ.* 4. 11. and if we look well to our own, we ſhall have no

no leasure to deal with other men.

Now we come to the outward actions.

The actuall sinne against this Commandment, is in words especially, and those either vain and idle, or principally false and untrue; either disagreeing from the truth and essence of the things we speak of, or from our mind and meaning.

And these false speeches either concern our selves, or our brethren: For if it be hurtfull to our selves or our neighbours, it is condemned, because it is against charity: But if it do no hurt, yet if it be false, it is evil, because it is against the truth of God.

And therefore here is condemned falshood in doctrine, though not as in the third Commandment, as it toucheth Gods glory, but in this Commandment as it hurteth our brethren.

Now

Now for falſe ſpeaking between man and man, and not in matter of Doctrine, we may divide it into

I. Lyes in generall. And for them, ſeeing, *John* 8.44. the devil was a lyer from the beginning, and is the father of lyes and they that ſpeak lyes are his children: and ſeeing it is the propertie of the wicked to ſpeak lyes, *Pſal.* 58. 3. and not a light matter, but a fault that bringeth deſtruction, *Pſal.* 5. 6. *The Lord will deſtroy them that ſpeak lyes.* and *Revel.* 22. 15. *Out of heaven in the place of torments ſhall be thoſe that love and make lyes:* therefore whatſoever it be that is falſe is condemned, and not to be uttered, whether it do concern our ſelves or others.

II. Falſe witneſſe: and that is in judgement, or out of judgement.

For falſe witneſſe in judgement,

ment, *Solomon* hath a good comparison, *Prov.* 25. 18. *A man that beareth false witnesse against his neighbour, is like a Hammer, and a Sword, and a sharp Arrow.* And how is this? *Bernard* answereth it, that there are three parties smitten with one and the self same tongue: namely the Judge, the party that hired him, and he against whom he cometh.

1 *Judici est malleus*, To the Judge he is a Hammer, that is to say, he doth astonish the Judge, as if he had a blow given on the head, that he knoweth not how to determine or judge the matter.

2 To him that hired him, he is a Sword to fight for him and his cause; but withall a Sword to kill his soul, because, he is his instrument against the truth.

3 To him against whom he witnesseth, he is an Arrow, and the wound that he maketh stick-

eth

eth in him, either in his goods, or life, or good name.

Neither is this falſe witneſſe bearing to be referred to the witneſſe alone, but to all the parties that have to do in Judgement. The accuſer may be a falſe witneſſe by his untrue accuſation; the defendant by his untrue defence; the judge by the wrong determination; the notary or regiſter, by entring the ſentence amiſſe; and the advocate by informing amiſſe: for every one of theſe is an Actour in judgement.

Of every one of theſe particularly.

1. *The Judge*: It is moſt perillous on his ſide: for, *Deut.* 1. 17. The judgement is Gods; and Therefore what Judge ſoever giveth a wrong ſentence, *Facit Deum mendacē*, he maketh God to ſpeak a lye, and doth what he can to change God the Authour of truth into the devil the father

father of lies. And seeing the Apostle hath said it, 1. *Cor.* 6.7. that it is a fault for one man to go to law with another: meaning that they are to blame that beginne suits and quarrels, because both parties cannot be true, being absolute contradictions, and so by that means much untruth must needs be uttered in the place of judgement, and that is derogatory to God, *Judg.* 7.

Therefore it were good there were a diminishing of suits, as much as might be, and that men might not go to law for everie trifle, but onely hard and difficult matters might be brought into judgement, *Exod.* 18.

And that for dispatch of matters there be more seats of judgement then one, as helpers to the higher places, *Exod.* 18. 23. to judge the smaller causes.

II. *The Notarie or Register*; he may also be a false witnesse, if he

he enter amisse, and so make false records. There is a memory of such Registers, *Ezra* 4. 19. *Artaxerxes* his notaries could find records that the Jews had been a rebellious people, and went about the building of the Temple without *Cyrus* his decree. But when *Darius* a good King came to bear rule, he could find in a coffer that *Cyrus* had made such a decree, and so that the other were false records. So in the matter of judgement, not onely those that decree wicked things are condemned, but those also that write grievous things, *Esa.* 10. 1. that is, when the record is more grievous then the decree: If the Notary or Register go not directly to the sentence, it is a false record; and *quando justitia revertetur ad judicium*, *Psal.* 94. 15. when Christ the true Righteousnesse shall come to judgement, they shall answer for it.

III. *The*

III. *The Plaintife or Accuſer* may be alſo a falſe witneſſe; and that three manner of wayes.

1 When he doth *calumniari*, falſly accuſe a man, as *Haman* did the *Jews*, *Eſther* 3. 8. that they had laws diverſe from all other laws, and were not obſervers of the Kings laws.

2 When he accuſeth a man upon uncertainty and matters that he cannot prove, as the people dealt with *Paul*, *Act.* 23. 7.

3 When he doth *prævaricari*, which is a *metaphor* taken from *vari*, thoſe that have their knees out of joynt, and the convulſion is inward, ſo that both touch above, and the feet are farre aſunder; and ſo in old time when they wore long garments a man might eaſily have been deceived, thinking them to be as broad at the knees, as at the feet: ſo they that ſtrive together, being friends privily, are called, *Prævaricatores*, that make

make a mockery of the place of judgement; such also are they that betray the cause with weak proofs, or taking upon them the defence of one part, take bribes and are corrupted by the contrary.

IIII. *The Defendant* may also be a false witnesse; and that in these three cases.

1 If being demanded according to form of law, he do *Versare se ad agitandas actiones*, or *ad cogitandas excusationes*, as *Adam* did, *Gen.* 3. he put it off to the woman: *Job* did otherwise, *Job* 31. 33. *If I made a fault, I confessed it.*

But we are not bound to accuse our selves, unlesse it be before the seat of judgemēt, where a lawfull course is taken: as *John* 18.20. *Christ* saith, *If any man accuse me, let him come forth*: and so to *Pilate*, *John* 19. 9. because they did not proceed *ex publica infamia*, nor *ex semiplena probatione*,

one, but onely queſtioned with him, to ſee if he would accuſe himſelf, he gave no anſwer at all.

Or if it be a truth, and ſtand upon two points or more, we may anſwer one part, and not the other; and ſo as *Paul* did, Act. 23. 6. *occultare partem veritatis*, conceal part of the truth: The Council being divided, ſome *Sadduces*, ſome *Phariſees*, the *Sadduces* holding that there was no reſurrection, nor Angel, and the *Phariſees* confeſſing both; he ſaid he was a *Phariſee*, and was judged and accuſed of the hope and reſurrection of the dead, though indeed it was not for that alone. So if a man have divers waies to defend himſelf, he may chooſe which he liketh beſt.

2 Though for a remedie for thoſe that are oppreſſed, Appeals be allowed; yet if the defendant in an evil cauſe will delay

lay more then needeth, he is a false witnesse.

3 When sentence is given, if he do not submit unto it, he is also a false witnesse; and resisteth the ordinance of God, and so God himself, *Rom.* 13. 3.

V. *The Advocate* or *Lawyer* may be also a false witnesse, and that in these three respects.

1 If he take evil causes in hand, knowing them to be evil, *Exod.* 23. 2. we must not agree in a controversie to overthrow the truth, and then not put to our hand, nor help him in his plea: 2 *Chron.* 19. 2. *Jehu* saith to *Jehosaphat, Wilt thou help the wicked, and love them that hate God?* and *Rom.* 1. 31. *They are not onely condemned that do wicked things themselves, but those also that favour those that do them.*

2 If he take too many causes in hand, more then he is able to look well unto: for though they be good causes yet he must take

take no more upon him then he is able to perform.

3 If he do in any cauſe take a bribe or gift out of the boſome, that is, ſecretly, to wreſt the wayes of judgement, *Pro.* 17. 23. or by wrong means ſeek to bolſter out any matter.

VI. *The witneſſe himſelf*, of whom we ſpoke in the beginning, may be a falſe witneſſe, if he do fail in any of theſe three.

1 Being lawfully demanded by a Magiſtrate to ſpeak his knowledge, if it be not in matters beſide the queſtion, he is bound to tell what he hath ſeen and heard, *Levit.* 5. 1.

2 Though it be not by the Magiſtrate demanded, yet if it be for the delivery of the innocent, he muſt witneſſe his knowledge, *Pro.* 24. 11. But if the Magiſtrate require it not, or if it be beſide the queſtion, he need not anſwer, unleſſe in caſe of deliverance.

3 When

3 When he doth swear or testifie in any matter, he must speak truly, not according to the Greek proverbe, *Da mihi mutuum jusjurandum*, Lend me an oath, do it for me now, and I will do as much for thee another time. But *Salomon* telleth us, *Prov.* 11. 21. though the wicked joyn hand in hand, and so happily escape the hands of men, yet they shall not go unpunished at Gods hands.

Thus much for false witnesse in Judgement.

Now for that kind of false witnesse which is out of judgement: Though a man be from the Judgement-seat, yet he must not say *Psal.* 12. 4. *Ego sum Dominus lingua*, *My tongue is mine own*: For *nemo est Dominus sui nisi ad licita*: No man is Lord over himself, neither ought to dispose of himself, but to lawfull actions.

There

There are foure waies wherein a mans tongue may offend out of judgement, and foure wayes may we be hurt by the tongue, according to the foure good things that a man hath.

1 Favour and credit; against which they commonly oppose, *contumelia*, disgrace, when a man is present.

2 Good report, name and fame; against which is opposed *obtrectatio*, the depraving of a man behind his back. *Plato* calleth such a depraver, *minus nominis*: but *Paul*. 2 *Tim*. 3. 3. calleth him *diabolus*, a devil.

3 Friends and wel-willers; against this do offend those *susurrones*, tale-cariers, of whom *Prov*. 16. 28. he soweth dissention among Princes; he is able to set whole Realms together by the eares.

4 A mans estate and condition; against this is opposed *subsannatio*, scoffing and flouting.

2 *Sam*.

2 *Sam.* 16. 5. *Shimeis* sinne.

And not onely in words may we offend against this Commandement, but by writing also, if we write that which is untrue: as *Nehem.* 6. 6. *Sanballat* sent a letter to *Nehemiah*, as full of untruths as it could hold.

And not untruths onely are forbidden, but because, 1 *Cor.* 13. 6. *Love delighteth in the truth*: and *Eph.* 4. 15. *The truth must be followed in love*: We may offend therefore even in reporting a truth, if our truth have not love joyned with it; as 1 *Sam.* 22. 6. *Doeg* told the truth to *Saul*, that *David* went to *Nob* to *Abimelech*, and he asked counsell of the Lord for him, and gave him victuals, and the sword of *Goliah*: yet though all this were true, *David*, *Psal.* 52. 2, saith, His tongue was like a sharpe Rasor that cutteth deceitfully.

Against this Commandement also offend all they that speake

faire, and meane miſchievouſly; all falſe brethren that have their lips ſwimme with Butter and Oyle, and in their hearts carry a ſword to ſtab a man. *Matth.* 22. 26. The Diſciples of the *Phariſees*, and the *Herodians*, come unto Chriſt to intangle him, and they began ſmoothly, *Maſter*, ſay they, there is the Butter, ſaith *Chryſoſtome*, *we know that thou teacheſt truely*, there is the Oyle; but the Sword followes, *Shall we pay tribute to Ceſar or no?* If hee anſwer *yea*, all the people will hate him; if hee ſay *no*, off goes his head for treaſon againſt *Caſar*.

Another thing in this Commandement is,

That as wee muſt not ſlander our Neighbours, and report worſe of them then they deſerve; ſo on the other ſide, if they doe ill, wee muſt *adhibere fraternam correptionem*, we muſt brotherly rebuke them, and not ſuffer

suffer them to sinne, if it lye in us to hinder it, 1 *Thess.* 5. 14. *Admonish them that are untruly.* If it bee an ordinary fault not aggravated by circumstances, it must bee with the Spirit of meekenesse; *Gal.* 6. 1. if otherwise, it must bee roundly and sharply, *Tit.* 1. 13. if it be an open fault, they must bee rebuked openly, 1 *Tim.* 5. 20. if secret, *Matth.* 18. 15. secretly and privately in the eare, unlesse it tend to another mans hurt, and then it must be declared to him; as *Act.* 23. 16. *Pauls* sister told him when there was waite laid for him.

And so as *Augustine* saith well, there is

1. *Veritas dulcis, quæ fovet:* when wee are doing well, wee must bee commended.

2. *Veritas amara, quæ curat:* when we doe ill, wee must be rebuked: and this is the way to

bring us to repentance, and so to amendment, 2 *Cor* 7. 8, 9.

The vice opposed to this vertue of rebuking, is *flattery*, a common vice among us, because rebukes are odious, *Amos* 5. 10. albeit indeede *vulnera diligentis* are better then *oscula blandientis*; as in Physick, *amarum salutem* is better then *pernitiosum dulce*: yet such is our nature, that because we are led by *amore sui*, wee love our selves, and thinke well of our selves, therefore hee that will speake well of us, and thinke well of that we doe, him wee love: and so on the contrary, if he mislike us, or our actions, and speake against any thing wee doe, presently wee hate him.

And this maketh flattery so common a vice now a dayes, because as rebukes are odious, so flattery giveth content. Of this mind were they *Esay* 30. 10. that said unto the Seers, *Prophesy un-*

to us no true things, but speake flattering things unto us.

This vice of flattery is of two sorts.

I. In uncertaine things, to commend a man before wee know whether hee be worthy of it or no: This may be called the hasty commendation; at the first beginning, and at first sight to commend a man so highly, that wee make the party thinke, hee hath done enough, and hath answered all expectation: whereas perhaps the greatest matter is still behinde: As 1 *King.* 20. 11. *It is not the putting on of harnesse, but the putting of it off, that is worthy of commendation:* not the beginning, but the end of the race is worthy praise.

II. In certaine things, and them either good or evill.

1. To commend a man for an evill thing is plainely condemned: *Laudatur malè, qui laudatur ob malum,* or *de malo.* To say to the wicked, *Thou art righ-*

teous, Proverbs 24. 24. To call darkneſſe light, and to ſpeake good of evill, *Eſay* 5. 10. they may well bee called *Cæmentarii Diaboli*, the Devils dawbers, *Ezek.* 13. 10. and his upholſters too, for they ſowe pillowes under mens elbowes, *verſe* 18. where the Prophet importeth thus much, That the wicked are aſleepe in ſinne, and hee would have them ſleepe with as much diſeaſe and unreſt as might bee, without any pillowes, or ſuch matters of eaſe.

2. In good things a man may bee two much commended: To praiſe him above meaſure for a good action, is no better then flattery. 1 *Cor.* 12. 6. It makes men thinke above that they ſee or heare. To praiſe with a loud voyce is reproved, *Prov.* 27. 14. and *David*, *Pſalm.* 12. 3. prayeth to God, to cut off all flattering lips.

And

And this vice of flattery may not onely be used to others, but may also reflect upon our selves: First, when wee suppresse the truth in our consciences, *Rom.* 1. 18. Secondly, when wee glory and boast in our selves, 2 *Cor.* 12. 1. whereas we should let another mans mouth praise us, and not our owne lips, *Pro.* 27 2.

And as wee must not flatter our selves, in speaking better of our selves then there is cause: so againe, on the other side, wee must not take upon us a fault that wee have not done: as where, 1 *Sam.* 31. 4. *Saul* killeth himselfe, 2 *Sam.* 1. 10. One commeth and said, hee killed *Saul*, in hope of reward at *Davids* hands: but he was deceived, for *David* caused him to bee slaine, for killing the Lords annointed by his owne confession.

Neither must wee deny any thing of our selves that is true,

whether it be good or evill.

1. If it be good, ſome thinke it modeſty and humility, to deny that they can doe ſo well as they can; But as *Jerome* ſaith, *Mendax humilitas incauta humilitas*: and ſaith he, *Non ita caveatur arrogantia, ut caveatur ani evitetur veritas.*

2. If it be evill that wee are charged withall, though wee need not voluntarily tell our faults, yet being asked, we muſt not deny a truth: as *Sarah* offended in denying ſhee laughed, when indeede ſhee did laugh, *Gen.* 18.15. And ſo to conclude, we muſt neither affirme any untruth, nor deny any truth of our ſelves, nor of any other.

THE

THE TENTH Commandement.

THe Papists make this Commandement two Commandements, which cannot be: Our reasons are these.

1. Because there is but one period.

2. Because then there should be a law of particulars, which is least of all in Gods Lawes.

3. Because *Rom.* 7. 7. the Apostle setteth it downe in briefe, *Non concupisces*, *Thou shalt not lust.*

4. The consent of the *Hebrewes* before *Christ*, and the Fathers since *Christ.*

The exposition of this Commandement we have, *Deut.* 5. 21. *Thou shalt not covet, no nor desire that which is thy neighbors. Esa.* 55. 7. *Wee must forsake our owne ima-*

ginations: which are also condemned, *Ier.* 18. 12. *Mar.* 7. 14. *That which defileth a man is within him*, Rom. 7. 7. *Thou shalt not lust*, Eph. 2. 3. mention is made of the lusts of our flesh.

The dependance is this,

That having taken order in the former Commandements, both for our actions, and the consenting to those actions, be they good or bad: Now he dealeth with the first motions, and thoughts of the heart: *Prov.* 4. 23. *Out of the heart commeth life*: and as life, so good and evill life come from the heart.

The end of the Commandement is,

1. That God might shew himselfe to looke further then man doth, and his law to reach further then mans lawes: for though mans law doe binde the hands, and stop the mouth; yet it saith, *Cogitationis pœnam nemo patiatur*: but Gods Law taketh hold

hold of our very thoughts: and therefore *Act.* 8. 22. wee must pray that the thoughts of our hearts may be forgiven.

II. To stop the mouthes of all proud Pharisees, that should dare to boast of their performance of Gods Lawes; for though in the other Commandements wee might flatter our selves, yet this will make us appeare to be most wretched, *Rom.* 7. 29.

In the other Commandements the act, yea and the consent to the act is forbidden: but in this, the thought, which in respect of the consent, is called *partus imperfectus*: in the other *Intentio, etsi non consequaris*: in this *Cogitatio, etsi non sequaris*. As *Augustine* saith, *Magnum fecit qui non sequitur malum, sed non sic perfecit; nam cogitare prohibetur.*

Concupiscence is of two sorts, { good. evill.

I. The

I. The good concupiſcence is alſo two fold:

1. The luſt or concupiſcence of the ſpirit againſt the fleſh, *Gal.* 5. 17.

2. The concupiſcence or deſire of nature, or our naturall deſires and appetites of meate, drinke, and ſuch like, are not evill: they were in our Saviour *Chriſt*, *Matth.* 4. 2. Hee was hungry, and deſired to eate: *Ioh.* 4. 6. Hee was weary, and deſired to reſt.

II. The evill concupiſcence is, when it is not a hand to the underſtanding as it ought to bee, but choaketh and corrupteth it, and it is alſo of two ſorts.

I. Fooliſh concupiſcence, which is ſet upon earthly things, and not upon things that are above, *Col.* 3. 1. when our naturall affection, which of it ſelfe is not evill, goeth beyond his bounds, ſo that wee ſeeke wholly theſe things, and ſet our hearts

hearts upon them.

2. Hurtfull concupiscence, which is the lust of the flesh against the spirit, *Gal.* 5. 17. this is that *præputium*, *Act.* 7. 51. that uncircumcision that hindereth the eares, and heart from that which is good, and corrupteth our understanding in good things. And in evill things it will bring us *per malum*, or, *ad malum*: if our end bee good, then *per malum*, to use evill meanes: or if wee use good meanes, then the end shall bee evill. It is called *the old man*, Ephes. 4. 22. Colos. 3. 9. *Sinne dwelling in us*, Rom. 7. 5. *The sting of death*, 1 Cor. 15. 56. *The pricke*, 2 Cor. 12. 7.

The manner of working of this concupiscence, is after these sixe waies.

1. When sinne began, *Gen.* 3. 6. the fruit was holden out by Satan, and presented to our first Parents with these three commendations. 1, It was profita-

ble, good for meate. 2. It was pleasent to the eye. 3. It was to bee desired in regard of the knowledge, and so of the preferment that should come by it, *Eritis sicut dij*, ye shall be as gods. So the first working of the concupiscence is, to hearken to Satans temptation, 1 *Tim.* 5. 15. to turne back after Satan.

2. The entertaining of the temptation, and retaining it in our hearts, and consenting to it. This is that which *Iob* speaketh of, *Iob* 20. 13, 14. when a man favoureth wickednesse, and will not forsake it, but keepeth it close: though it bee sweet in his mouth, yet it is poyson to him; the gall of Aspes is in the midst of him.

3. The retaning of the seed of wickednesse in our hearts with consent, bringeth forth delight: and thus delight, is *conceptio peccati*, the conceiving of sinne.

4. To

4. To stay and continue in this delight: *morosa delectatio*; and this may be called *articulatio fœtus*.

5. *Aberratio cordis in peccato.* The reasoning of it, and after it is once lost, to call it backe againe, and to make a contrary covenant to *Iobs*: he made a covenant with his eyes, not to look upon a Maid, *Iob* 31. 1. and wee make covenants still to looke upon sinne, and to set all the imaginations of our thoughts upon it: and this is *vita peccati*, the very life of sinne, for now it lives and moves.

6. The birth it selfe, and bringing it forth into action and execution in the course and practice of our lives.

And these sixe are in every sin, though many men have not the Spirit of God in that measure that they are able to watch them all: and besides, *Iniquitas sæpe mentitur sibi.*

The

The Apostle S. *Iames*, *Chap.* 1. *verse* 14. goeth by degrees. First, saith he, a man is tempted, and when is hee tempted? when hee is drawne away by his owne concupiscence, and is inticed: and what followeth of that? then lust conceiveth: and what doth it bring forth? Sinne: and what doth sinne bring foorth? Death.

So that our lust becommeth sinfull two wayes.

1. By the bait and allurement wee are entised, as Saint *Iames* saith: so the first thing is *Esca*.

2. By the hooke, whereby we are drawne away as it it were by force and violence: *Uncus*.

For Satan taketh advantage of our weakenesse, and corruption; and

1. Hee offereth us matter of pleasure, or profit, or preferment: all which wee take delight in, to see if hee can that way

way allure us, and intice us to that which is evill.

2. If that way prevaile not, then he useth force and violence to draw us unto it.

And for the working of sinne in our owne corrupt nature: first wee take hold of pleasure, pleasure breedeth lust, lust grows to delight, delight breeds custome, and custome breeds necessity: for after once wee have taken delight in a thing, and used it any long time, wee grow to a necessity of using it still, wee cannot abide to leave it: and so that which at first was a bait to allure us, becommeth at last a hooke to draw us.

And for Satans working.

1. For his allurements: We know from the beginning, how he enticed and deceived our first parents *Adam* & *Eve*. He hath *methodum decipiendi*, many fetches & devices, as appeareth 2 *Cor.* 2. 11. *Take heed, lest Satan circumvent*

us,

us: wee know his enterprises.

2. If baits and allurements will not serve, then hee useth the hooke of force and violence to draw us: 1 *Pet.* 5 8. Hee is a roaring Lion: *Matth* 8.32. The Swine were carryed head-long into the Sea by the Devill: there was violence: 2 *Corinth.* 7. 5. Fighting without, and terrours within: and 1 *Thess.* 2. 18. *Paul* saith, hee would have come unto them, but that Satan hindred him. Yea, and the world also hath these two meanes to pricke us on to sinne.

1. Baits to allure us, profit, pleasure, and preferment.

2. Hookes to draw us. If baits will not serve, it will be violent with threatning us by losse, griefe and reproach.

And so as *Augustine* saith, *Aut amor erit mali inflammans, aut timor mali humilians:* either love to the bait to intice us to evill, or feare

feare of the hooke to draw us, or at leaſt, to keepe us from doing of good.

And thus in our ſelves, and from the Devill, and the World, there are theſe two meanes: 1. Baits to allure us: 2. Force to draw us unto ſinne.

And thus much of the tenth and laſt, and ſo of all the ten Commandements.

Τῶ Θεῶ δόξα.

בנלר.

FINIS.